CHRISTIAN REGISTER.

VOL. XXV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 21.

"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, MAY 23, 1846. JOHN H. MORISON, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 1 1-2 WATER STREET.
(*Near Washington Street,*) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

TALES OF THE CHRISTIAN CHURCH. NO. VI.

MOHAMMED.

PART I. THE MONK OF BOSTRA.

The ancient city of Bostra,—the Bozrah of the Old Testament,—was thronged with visitants. Caravan after caravan had entered through the gates, which occasionally varied the long line of the thick and lofty wall, whose ruins still remain, and over whose battlements then shone the cross, the standard of the Greek Emperors. Situated in the fertile plain of Auranitis, between Palestine and Arabia, its annual fairs collected a great assemblage from the east and from the west. Greeks from Damascus and Jerusalem, worshippers of fire from Persia, Jews and idolatrous Arabs, mingled together in the dense mass of traffickers; forgetting for a time in the pursuit of gain the differences of descent and faith.

From the southern gate slowly advanced a caravan, in which loaded camels and horses of the true Kochlani breed, were led by men whose dark countenances, and proud bearing bespoke them sons of the desert, descendants of him of whom it had been written, that his hand should be against every man, and every man's hand against him. But the children of Ishmael now came in peace, to a peaceful city; and by the side of the warlike sheikh who led them, rode a youth of singular beauty, and whose full dark eye and lofty forehead gave promise of intellectual power even more remarkable. He had not yet completed his fourteenth year, though his statue and the manliness of his bearing would have led the beholder to attribute to him a riper age.

The caravan paused before the gate of a khan, and a few directions having been given, the whole procession entered the extensive square, already in part occupied by groups of travellers, with their camels and horses. The various parties of merchants who composed the caravan, hastened to occupy the rooms which yet remained vacant around the sides of the quadrangle; the camels were quickly relieved of their various burthens, and conducted to the appropriate portion of the enclosure; and seated on the saddles and packages of merchandize which these had transported, the Araba rested from their toilsome march through the desert.

After they had partaken of the simple meal furnished from what yet remained of their stores for the journey, the sheikh and his young companion wandered forth, to gaze on scenes entirely new to one, and which possessed sufficient of the charm of strangeness to interest the other. They gazed on the walls and towers of the city, with the interest natural to members of a warlike race; and as the elder observed how far superior were the defences to those of Mecca, the eye of the youth sparkled, as he replied, that Mecca needed no walls, but the faithful breasts of her people. They wandered through the bazaar, where rich fabrics from India and Persia, and precious stones wrought by the artists of Constantinople, drew less their gaze than the polished sword-blades for which Damascus was even then celebrated.

"Listen, uncle," said the youth, laying his hand upon the robe of his relative, as they came near a large building, from which issued the sound of solemn music. The doors stood open, and the strangers, glancing in, beheld a kneeling crowd.

"Is it the Caaba of the Christians?" asked the nephew.

"There is no Caaba but at Mecca," replied the uncle, "where the black stone has been kept since it fell from heaven, by the side of the holy well of Zemzem. But this is indeed a Christian house of prayer."

They stood near the open door in silence a few moments; then in a low tone, the boy again spoke.

"What do the Christians worship? I see no image, and there are hundreds in the Caaba."

"Seest you not yonder cross, Mohammed! There is the figure of a man extended upon it. In the great temple at Damascus I have seen many figures;—one especially of a woman, whom they call the Mother of God."

"Strange!" said the youth, thoughtfully. "Did you not tell me, uncle, that the Christians believed in one God only? How can he then have had father or mother?"

"I know not," said the sheikh. "I never could understand what they do believe. They say they worship but one, but they certainly kneel to many. See there, Mohammed," he said suddenly pointing to one who was approaching the building, in a peculiar garb; "that is a Christian monk. I have often seen them, here and at Damascus;—they are a sort of priests, who live together in great buildings, and always dress like him we now see."

"I will ask him, uncle" said the eager youth; and before his relative could speak, he had crossed the space between them and the stranger. "Holy monk," he thus addressed him, "do the Christians worship one whom they call the Mother of God?"

Startled by the suddenness of the address, and still more by such a question from such an inquirer, the monk stood silent for a moment, until the Arab sheikh approaching, apologized for the abruptness of his young relative.

"We are strangers here," he said, I am called Abu Taleb, guardian of the holy Caaba of Mecca; this my young nephew is Abul Kasem Mohammed."

"A noble name," said the monk, "may he indeed prove what it signifies, *a man worthy of glory.* For your question, fair youth, I grieve to say that I must answer yes. The Christians, most of them do give that strange, idolotrous title to the Virgin Mary."

"But why do you disapprove it? Are not you a Christian?"

"I am of the class whom they call Nestorians, after the worthy Nestorius, patriarch of Constantinople, who died in exile and poverty rather than give this title to the mother of the Savior. Many others have endured suffering like him; but we are now so strong here in the east, that it has been thought best to let us live in peace."

"I would learn more, from you, venerable priest," said the youth. "We stay but a short time in Bostra, and never till now have I conversed with a Christian."

"Come with me then, noble Arabs, to my convent. I am called Sergius, and am archimandrite to the brotherhood of the holy Basil. Perhaps this meeting may be blessed for the good of Mecca."

Deeply that evening did the ardent Arab youth drink in the lessons imparted by the Syrian monk. He heard for the first time declared and proved, the great doctrine that the Ruler of the universe is One; he heard of prophets, and apostles and martyrs, and of him, who though rejected by his own people, had yet founded a kingdom that should never pass away. He heard too, how corruption in doctrine and in manners had increased throughout the Christian Church. Had the system which Sergius attempted to explain to him, been the pure and simple truth of the Gospel, perhaps his mind would have received it with full belief, his heart have submitted to its requisitions, and his own destiny and that of the Eastern world been changed. But the Nestorian monk, though holding a purer system than what was then accounted orthodox, believed in a theology which was still encumbered with strange and unintelligible terms; and years after, when in the cave of Hera, Mohammed meditated over the communications of this important night, he could arrive but at three distinct conclusions,—That God is One,—that Christ was a holy teacher,—and that his followers without exception had degenerated from his example, and well-nigh forgotten the great principles of his religion.

PART II. THE HEGIRA.

The youth of fourteen had become a man of fifty. He stood by the Caaba, the ancient temple of his native city, and lifted up his voice to the crowd around. By his side stood the noble Abubeker, the young and fiery Ali, Kaled, Othman, Amron, men whose names were to be indelibly engraven by the sword's point on the tablets of history. The multitude gathered to hear, some in reverence, some in hatred, but most in quiet incredulity. Mohammed began, blending in his discourse the holiest truths with fictions which probably his own ardent imagination conceived to be not less divine. He called on his idolatrous countrymen to turn to the One True God; and of that God he boldly proclaimed himself the chosen prophet, the last and greatest of his messengers. He ceased at length, and his followers raised that shout, which was soon to be the charging cry on many a bloody field, "God is God, and Mohammed is his prophet." As the sounds died away, they listened for the opposing voices which they had been accustomed to hear,—for the shouts of derision from the Koreishites, and the stern menaces of Abu Sophian. But this day they listened in vain. Their enemies were there; and the scowl of hatred on their brows was not less dark than formerly, but not a word from their lips indicated their hostility. Their silence was more ominous than their threats had been. Mohammed knew that the hour was come.

Often through that day, the prophet, clad in his usual robes of green, trod with his stately step, under the palm trees of his accustomed grove. The hour of rest arrived. At midnight, a band of earnest men occupied the entrances of his house, and Abu Laheb, the uncle of Mohammed, led the way to where a green robed form reposed on a couch of carpets. Their daggers were raised to strike, when the seeming sleeper removed the mantle from his face, and the assassins gazed in dismay, on the fearless features of Ali.

He rose and stood before them with a scornful laugh. "Thought ye that ye could surprise the prophet of the Most High? Go, unbelievers, pray to the idols of the Caaba, that they may guide you better." Struck with disappointment and dismay, they fled from the house; but soon the fiery steeds of the desert were in readiness, and long and hard was the pursuit, ere the disappointed riders turned their reins.

Mohammed meantime, accompanied only by Abubeker, had reached a cave, three miles distant from the city. Its entrance was covered by the thick foliage of a vine, among whose branches a wood-pigeon had built her nest, while elsewhere the web of a spider spread its slender threads from rock to rock, and from tendril to tendril. Carefully avoiding any injury to these, the fugitives crept into the cave; and the startled pigeon had returned to her nest, when the pursuers came to the spot.

"Let us enter the cave," said a voice, which those concealed there recognised as that of Abu Sophian.

"It needs not," replied Abu Laheb; "see, the spider's web is unbroken, and the bird has but this moment been startled from her nest by our approach. Let us not delay; every moment is of value."

The reply of Abu Sophian was lost to the hearing of those within the cave, in the rapid trampling of the deceived pursuers' horses, as they galloped on the road to Yathreb.

"They have gone, for this time" said Abubeker; "but what will be our fate should they return? We are but two against a host."

"There is a third with us," replied Mohammed; "it is Allah!"

The third day passed, and the disappointed pursuers had returned. Word was brought to them by the son of Abubeker, who with his sister had supplied their daily food. Mounting the swift dromedaries which the youth had led to them, the fugitives pursued their course towards Yathreb. "A band of the Koreish overtook them, but yielding to the influence of the prophet's commanding character, suffered them to continue their journey. At length the towers of Yathreb rose before them, surrounded with lofty palm trees. A troop had issued from the gates, and now rapidly approached the travellers. In fearless reliance on that Being whose messenger he thought himself, Mohammed advanced. The parties approached in silence. If they of the city had repented of their past promises, in the adversity of him to whom they had been made, the odds would be of hundreds against two. But as they came near enough for the persons of the fugitives to be recognised, a shout of joy rent the air;—dismounting from horses and dromedaries, the armed throng pressed to kneel and kiss the hand of him who had thrown himself upon their faith; and as a monarch amidst his devoted subjects, the exile of Mecca entered the gates of Yathreb thenceforth to be known as *Medinat al Nabi*, "the city of the Prophet."

PART III. AYESHA.

In the great mosque at Medina is a gorgeous tomb. Within the spacious vault, lamps have burned continually for twelve hundred years, around the massive sarcophagus of the Prophet of Islam. Once near that coffin sat a woman, advanced in years, whose features amidst the traces of former beauty, bore the deep marks that had been impressed there by the triumphs and the disappointments of ambition. It was Ayesha, once the fairest of Mohammed's wives. Since his death, her influence had raised to succeed him, her father Abubeker, and after him Oman and Othman. But now, a queen no longer, but a captive, she had been sent by the victorious Ali to watch by her husband's grave.

Long she gazed upon the tomb, which shrouded the remains of him whose ambitious spirit had found kindred in her own. At length she spoke.

"And hither am I sent, to close, in lonely vigils at this tomb, the life that has been spent in the cares of empire. All that remains for me is silence and the grave. But thou, Mohammed, what remains to thee? Where is that form of strength and beauty, so famous in thine early life, and even when I first knew thee, distinguished among men? where thine eagle glance, thy frown of terror? where the music of thy voice that won the hearts of those thou would'st persuade? where its thunder, that struck terror to thy foes on so many fields of war? Thou art laid low, king of Arabia; monarch, had'st thou now lived, of an empire of which Arabia is but the central province. Wert thou now living, Egypt, Syria, Persia, would obey thy sceptre, as they now bow to that of the detested Ali.

"Great wert thou, O Mohammed, great in thy virtues and in thy crimes,—great in the delusion of thy spirit, that led thee to them both. Well do I know that no heavenly voice spoke to thee but the strong prompting of thine own heart. Well do I know that the most simple of thy believers was scarce more honestly deceived than thou wast, when first thou did'st proclaim thyself a prophet, and denounce the idols of Mecca. Allah alone can know, if thy rising fortunes taught the lessons of hypocrisy, and if supposed necessity was thy excuse for conscious fraud. Yet, deceiver or deceived, thou wast the instrument of Heaven to overthrow the idolatry of Africa and Asia, and to punish the corrupt and degenerate disciples of Christ.

"Thou wast a man of blood, a persecutor of those who believed not in thee. Thy strong delusion must plead for thee at the bar of eternal justice; yet was not that delusion itself prompted by ambition?

"Ambition! What hath it wrought for thee and for me? It hath made thee prophet and conqueror, to die at last by poison; me it hath made a queen, to be at length the vassal of my enemy. Guilty have we been, O my husband, in our greatness; may there be mercy for us now that we are brought low! May that great Being, whose delegate thou did'st presume to call thyself, look in mercy on his erring children!"

EVANGELICAL ALLIANCE.

We two weeks ago in an article on the Jesuits gave our own opinion on the Evangelical Alliance about to be formed, by which unity and efficiency are to be given to the whole body of Protestants; always excepting Unitarians and such other unbelievers as have no right to the name of Christian. But as our readers may wish to know how the project is regarded by other denominations, we give below two articles, the first from the New York Observer, an Orthodox paper, the second from the Church Times, a Baltimore high Church Episcopal paper, edited by a presbyter of the Church with the approval of the bishop of Maryland, i. e. the bishop of the Protestant Episcopal Church in Maryland.

The N. Y. Observer says:—

"We are asked daily for information respecting the progress and state of sentiment at home and abroad, with reference to the "Evangelical Alliance." It is warmly advocated by some of the best men, Dissenters and Churchmen, in Great Britain, and the Convention in August, will doubtless be of one of the most sacred and interesting convocations ever assembled in England.

But it must be admitted that the movement, is strenuously opposed by others, among whom are as able and good men as adorn any part of the Christian Church. The London Christian Observer, the venerable organ of the Evangelical party in the Church of England, is bold, decided, and earnest in opposition. The Rev. Dr. Campbell, editor of the Congregational Magazine, and perhaps the ablest of the Dissenters, is very earnest also in denouncing the movement. The following letter to the London Patriot shows that Mr. James' letter to Dr. Patton, which has been published in this country, does not correctly represent the state of feeling in Great Britain.

The opinion of the Church Times is a very different one, and we are sorry to say that it entirely coincides with our own.

"The month of August will witness in England, the collection of what are called "Evangelical Christians," from the different Protestant denominations in Europe and America. Their object is to form a kind of "Evangelical alliance." The ostensible design of the alliance, is to make a general society of union; not to submerge the existing ecclesiastical systems in one grand new one, but to overlay another upon those now standing. It will, in all probability terminate in failure. It is inconsistent with the analogies of things, and the laws of human character, that such discordant elements as the Protestant sects exhibit, should ever be cordially united. Many have no moral affinity for each other, and many have been long engaged in actual contest with one another. Even those who are most active in getting up the London Convention, have no distinct idea of what they are getting it up for. They want unity, but what that unity is, or how they are going to obtain it, they seem quite at a loss to determine. In a brief statement of a preparatory conference, held in Liverpool, put forth by the London Committee, occurs this paragraph:

"If any think, that there is yet a vagueness resting, like a mist, on the objects of the Alliance, we would readily admit a measure of truth in this. We cannot tell, before trial, how far members of different bodies are ripe for union and co-operation. Just because the object is progressive in its nature, it must be, in a measure, undefined. We can see the direction of the movement, but neither its rapidity, nor its extent; nor even the length of each separate step; but we know that there must be a real union wherever there is the Spirit of Christ; and, blessed be God, we have enjoyed already the foretaste of the reality and the sweetness of that union."

Now from what we know of the sects, we are not at all surprised to find, that they have no distinct idea of what they are to meet one another for. They all will come together, hoping that some one may appear with a feasible plan in his head. Of course they will be disappointed. In all probability, at the end of the convention they will agree upon some universally unsatisfactory plan, will congratulate one another upon the happy termination of their discussions, will publish their plan to the world with a flourish of trumpets, and will all go home with their faith in a conventional unity shaken; and the plan, having no cordial supporters without, and no vitality within, will fall into its original atoms of nothingness. Or else the catastrophe will be postponed by a succession of "World's Conventions," each growing smaller and smaller, until they die out. Or else they will get up a kind of galvanic vitality, by all agreeing to oppose some one thing with all their might."

This, we fear, will be the result. But can there never be any bond of union between the different members of the Church of Christ? Not till selfishness and sectarian bigotry and the Churchman's pride, and the authority of human creeds are melted down by love, and we are all drawn together in one by the common spirit of our common Lord.

SCHISM IN THE ARMINIAN CHURCH.

A letter from the Rev. Horatio Southgate, bishop, we think, of the Protestant Episcopal Church in Constantinople, gives an account of a schism in the Arminian Church; from which it would seem that the inquiring spirit of our age has reached even into those remote regions.

"In attempting," says Bishop Southgate, "to detail the views of the disaffected, I find some difficulty on account of the want of consistency and system which they present. But, in general the following description will be found, I believe as near the truth as any general description can be. They hold, first, that nothing is to be received either for faith or practice which is not clearly enjoined in the Bible. *This strikes at the root of all ecclesiastical institutions, for even the sacred orders of the ministry are not the subject of express injunctions in the word of God.* It also abrogates all religious festivals and fasts—and these, accordingly, are generally rejected by the Arminian seceders. They, hold apparently as a sequence from the foregoing, that the church of Christ is altogether and only invisible. They reject the doctrine that the body and blood of Christ are in any wise given or received in the Lord's supper; they regard baptism as a scriptural institution, but involving no change of state or inheritance of privileges. They hold, generally, that there is no distinction of orders in the Christian ministry, and deny that one man has any more right than another to exercise its duties. Hence they cast contempt upon ordination, and some of them void it altogether. They declare that all true Christians (that is, spiritual believers,) are one body, and constitute the only Church of Christ."

What strikes us as most remarkable in this communication, is the admission on the part of the bishop, which we have printed in Italics; an admission which we are certain every unprejudiced reader of the Scriptures must allow. We are glad to find so eminent a Churchman ready to avow such an opinion.

For the Register.

MR. EDITOR:—Protestants seldom have an opportunity of learning what the Roman Catholics say or think of the present state of things in the Christian world. A late number of the *New York Tribune* contains a report of a discourse preached in that city on the 26th of last April, by Bishop Hughes, after his return from a visit to Europe. The eminence which this prelate has acquired by his unquestionable abilities gives importance to his remarks, and as I presume that they are correctly reported, I send you an extract or two. They present the impressions of one who may have seen things in a partial light, but they are at least entitled to as much attention as the letters of Protestant correspondents of American Journals or speeches of gentlemen at Anti-Catholic associations. G.

Bishop Hughes, after relating some features of society as it fell under his eye in Ireland, England and France, goes on to remark:—

"But what was of more immediate interest to the Church was the fact that in all three of these nations a revival and activity of the Religious Spirit never seen before. In this respect Ireland—which has inherited a permanent legacy of suffering—has exhibited a noble constancy in the cause of integrity of principle and the inviolability of conscience, and is a proud illustration of the unconquerable force of human faith and will. In one respect Ireland is the first to emerge into the new light. Her system of diffusing general education among the Poor has already so far advanced as to give assurance that ere long the Irish will be among the best informed people in Europe. The change produced within the last few years throughout Ireland has been surprising. There is no longer any recruiting for soldiers among the poor country boys who used to be entrapped in ignorance and intemperance to enlist. Now they are informed and sober.—Throughout Ireland, during his whole visit, he saw not one man intoxicated! This great vice has been literally swept from the kingdom.

The Bishop went on to speak at some length of the general increase of Piety in Ireland, and the frequent erection of churches on the ruins of former temples, whose spires, may we not hope, will be like spiritual lightning rods, to avert the curse of Heaven from the land! He also, in illustrating this subject, alluded to the great increase of the charitable institutions and provisions throughout Ireland. They are found in every city—or, where they are not, the spirit of Religion is constantly contriving ways and means of ministering to the necessities of the aged, the destitute, the unprotected females and those whom society had first ruined and then cast forth from its bosom. It was the same in France—in Paris: and although he who should say that Paris was a metropolis of impiety, irreligion and immorality, would say true; so would he speak the truth who should say that it was also a city of faith, charity, zeal and holiness. Both were true, as it was contemplated by one or another class of observers.

The Bishop then spoke of the Revolution and the peculiar struggles to which Christianity had been subjected to regain a hold upon the hearts of a people who, for two generations had been educated without any idea of religion, and taught to ridicule and contemn it. Yet God seemed to have adapted the spirit in the hearts of his children to the specific wants of the place and time. The young men of France, many of them of the highest class and belonging to the learned professions, were united in societies of conference for mutual edification, and they found that Christ in the persons of the poor, always surrounds the Catholic on every side. They divided the land into districts—they found out and ministered to sufferings, they visited the sick, they sustained the weak and advised the young, and thus saved thousands from the baneful influences of Licentiousness and Infidelity which are diffused in the seductive guise of "Philosophy." He had witnessed with admiration the devoted zeal which animated great numbers of the faithful every where in Europe—which impelled thousands of delicate and high born women to dedicate themselves to the service of God wherever he should call them—better in ministering in hospitals and haunts of wretchedness at home or setting forth joyfully to spend their lives in missions among the savages of the Cape of Good Hope or the more degraded convicts of Australia. There was one association of Catholics, voluntarily consecrated to labor and pray for the conversion of the world which now numbers nine or ten millions of members.

And the fruits of these extensive and unusual efforts were already visible, not only in the general increase of faith, zeal and piety, but in numerous and remarkable conversions of the infidel or indifferent, which had in some cases been so sudden and surprising as to give rise to a belief in the direct and special interposition of the Head of the Church in their belief. Whatever may be thought on this head, the blessed influences of such efforts cannot be doubted by any sincere Christian. The Bishop instanced as one cheering fact a great change in the faith and deportment of the Laboring Classes of Paris, who were formerly almost to a man infected by the Infidel Philosophy, and whose Sundays were consequently spent in reveling and sensual indulgence. So great had been the change among them that *Eighteen Thousand* had become members of a single church, and many more were preparing to follow their example."

LENGTH OF RELIGIOUS SERVICES.

The following is extracted from an article by a sensible writer in the Christian Secretary:

"Whitefield is reported to have said, that man with the eloquence of an angel, ought not to exceed forty minutes in a sermon, and it is well known that Wesley seldom exceeded thirty. We do not suppose that a man ought to subject himself invariably to a definite time, but we do think that regard ought to be had to this point, lest our good be evil spoken of. I have almost always found that the last fifteen minutes of a sermon an hour in length, was more than lost, both upon the speaker and the congregation. We wish also in this place to say a word about prayer. It is admitted that public prayer in which the members of the church shall participate as the Spirit giveth utterance, is both useful and important; so much so that a church would regard itself as dead, if it did not maintain meetings of this description. And yet who has not seen prayer meetings so conducted, as to become positively offensive and injurious? It often happens that one or two brethren consume the entire amount of time that ought to be devoted to the meeting. Prayer is the last thing that should be made the occasion of evil speaking—the last service that should be made wearisome and tedious. And yet we have known the patience of a congregation entirely exhausted, and the good influence of a meeting apparently lost, through improprieties of this kind. It is a poor shift, to say that people ought not thus to feel, and if they had religion enough they would not. It will be nearer the truth, to conclude that if we had religion enough we would not weary them in making long prayers—in making vain repetitions. We have no objection to a man's praying long in his closet; but we do earnestly protest against long prayers in public, save when special circumstances justify them, whether in the pulpit or prayer-meeting; and we believe it will be generally found true, that long prayers are preceded by short, and hasty secret ones. As a man usually preaches longest when for want of due preparation he has nothing to say, so for the same reason, it is to be feared many pray long."

UNITARIAN ANNIVERSARIES IN ENGLAND.

As our anniversaries are at hand, it is pleasant to read accounts which we have just received of a similar meeting of our brethren in England.

"The annual meeting of the Southern Unitarian, and Southern Unitarian Fund Societies took place in Portsmouth, on Good Friday. After a sermon, and the business meeting, a tea party took place at which were present about four hundred persons.

In reply to the first sentiment that was given, Rev. E. Taggart, who had preached in the morning, said,—My Christian friends, I am at a loss to understand the warm expression of welcome with which you have greeted me, since it is evident, as the chairman has intimated, that a large proportion of those who are present this evening did not hear the discourse of the morning to which allusion has been made. I am sorry to think this was the case, since I speak with much more confidence and ease, on religious subjects from the book, than without it. To some who were present in the morning, I cannot but fear that I must have appeared somewhat too harsh and severe, when I spoke of the immoral tendency of some of the popular doctrines to which we are opposed, especially that prevalent doctrine which throws all the burthen and punishment of sin upon the Savior, and confers all the grace of pardon, and clothes with an imputed righteousness, the believer in the great atonement. To all such, I can only plead the sincerity and depth of my own conviction; and if my present audience will grant me their patience and indulgence, composed, as I understand it is, of various sects and parties, I am inclined to pursue the subject and say, that it has often struck me as singular, that whilst this great atonement is thought a sufficient and ample expiation for all the sinfulness of man, the entire corruption of human nature, and the world, it is never pleaded or thought of, in excuse for any one particular sin, or special and marked deviation from the path of duty and conscience. No amount of faith in the atonement is considered a justification for any departure from truth or honesty. The severest penalties of human tribunals are visited upon the heads of offenders; society is held together by the strong bonds of practical duty, and all the happiness of domestic and social intercourse depends on the fidelity and integrity with which the members of families act towards each other. It is evident, then, that if religious faith in the breast of its possessor cannot operate in excuse or justification for any manifest practical violation of known duty, if it suffice not to wipe off the guilt of distinct particular sins, it cannot suffice for universal sinfulness. Men are deceived by verbal generalisations. The principle of the atonement evaporates in words, when we come to apply it to human wants, and compare it with other truths. Like the Trinity, when we come to define it, it ceases to exist. How can we imagine a plea, in extenuation of guilt, which never suffices to exempt from the temporal punishment of sin on earth, to be all-sufficient in the eye of heaven as a security against the retribution of eternity! Is it not too serious for the present meeting, which is assembled for religious consideration, as well as social enjoyment to suggest the answer which our Divine Judge will make to the pleader who rests upon *his* merits and sacrifice, in excuse for his own distinctly-remembered guilt? It will be to remind that pleader of his own instructions when on earth,—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven." But while I charge the doctrines which, as Unitarians, we regret, with immoral tendency, I am well aware that such a tendency is far from being recognized by those who are attached to them. There is, I believe, an inherent love of truth and goodness in the human breast, which draws the members of different sects more closely together than their differences separate them. Wherever the spirit of inquiry is once roused, men will have religious principles which satisfy their understandings, and by which they feel strengthened to become wiser and better men, which they can apply to the practical purposes and wants and duties of human life. That native love of truth and goodness, like a latent fire beneath the strata of earth's surface, will upheave the superincumbent mass of error; and when repose takes place, after the temporary convulsion, nature may display a scene of fertility and beauty, rich in useful and happy fruits, where before, there were only rugged rocks, and barrenness, and wild confusion. In the religious movements of these times, we may discern a promise of improving times to come. It is true the movement sometimes appears retrograde; we are disappointed at the slow progress which our own views seem to make, at the paucity of members attending our worship; but while religion is fashionable and, in the great metropolis, the gardens and places of resort, formerly attended by the gay and great, are deserted for the churches, which are filled both in the afternoon and evening; in those churches the attention is more than ever awakened to questions and discussions, in which I can scarcely believe that all will be content with obscure ideas and imperfect information. We may regard the Puseyism, now so rife, not only as a revolt from the Calvinistic dogma against which I have been contending, but as a great concession to an important Unitarian principle, while it is evidently an attempt to revive the authority of the church, which it confounds with the priesthood, and to persuade the people to put their faith and souls into the care of the priests; at the same time it concedes and maintains, with a view to this, that the popular and received creeds cannot be supported on scriptural grounds—have not Bible authority—that they must rest upon tradition and the fathers. Thus Puseyism is a manifest concession that the Unitarian is the most consistent Protestant, that we alone carry out the principle, "the Bible and the Bible only, is the religion of Protestants."—My friends, the human mind cannot be stationary. There must come another and greater reformation—the more complete, the longer the delay. Institutions, no more than buildings are eternal; and when they are shattered, as the material building sometimes is, out of the ruins may be raised a nobler shrine for the worship of the Great Supreme, whose temple is the universe, whose altar is the pure heart, and whose best service is beneficence towards all his creatures.

The Chairman next proposed, "Success to the Southern Unitarian, and Southern Unitarian Fund Societies," connected with the name of the Rev. E. Kell.

The Rev. E. Kell observed, that however eloquently their able preacher had that morning advocated the claims of these societies, yet, as the annual meeting was almost the only opportunity they had of obtaining new subscribers and interesting the public at large, he must be permitted again to bring the subject before them. The Southern Unitarian Society was founded in 1801. It was known to most of them that it had for its object the promotion of Unitarianism, by the circulation of books and tracts expressive of our sentiments, and, in order to afford an opportunity to all who wished to become subscribers, the minimum subscription was as low as half a crown. The Southern Unitarian Fund Society, founded in 1815, had for its object the promotion of Unitarianism, by popular preaching in places where it had been previously unknown, and the support of poor congregations. It was similar to the society lately established in the West of England, called the "Western Union." Its intent was to spread the doctrine of the Gospel as it was first preached by Jesus and the Apostles. It desired to diffuse among mankind the awakening truth that God so loved the world as to send Jesus Christ into it. It aimed to elevate our fellow-creatures above the absorbing cares and sensual pursuits of this world, and point their thoughts to another and a better. Its purpose was to banish bigotry, intolerance, and all uncharitableness. Its noble aspiration, in short, was to make men wiser and better, and happier. And could more important objects be proposed to the attention of mankind? Was it possible to conceive of any institution more entitled to sympathy and support? Our Trinitarian brethren sometimes, indeed, represent Unitarianism as *a mere system of negations*, but he was prepared to say, that this description of their creed, could with much more propriety, be applied to Trinitarian views. To give a few instances: Unitarians believe the Scripture doctrine of the simple unity of God;—they receive in its strict and literal sense, the declaration of our Savior, "Hear, O, Israel, the Lord, thy God is one Lord, and this is life eternal, to know Thee, the only true God, and Jesus Christ, whom thou hast sent." The Trinitarian *denies* this fundamental truth of the Gospel, for he says, that, besides God the Father, there is God the Son, and God the Holy Ghost. Again, the Unitarian believes the beautiful teachings of Scripture respecting the infinite mercy of God. He delights to contemplate his Heavenly Father as he is depicted by his Savior, in the parable of the prodigal—as ever willing to receive his erring children on their repentance and newness of life. The Trinitarian, on the contrary, denies that the Father can forgive, till his justice is satisfied; that He can exercise his darling attribute of mercy, till an infinite atonement has been made for the sins of mankind. The Unitarian believes the broad doctrine of the Scriptures concerning the mode of acceptance with God,—"What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God!" The Trinitarian denies this generous doctrine, and asserts, that unless a man professes such and such a doctrine, he cannot be saved; in the language of the Athanasian Creed, that unless he believes "the Father is God, the son is God, and the Holy Ghost is God, and yet that there are not three Gods, but one God, without doubt, he shall perish everlastingly." He could easily multiply instances of the *negative* belief of the Trinitarians; but he would confine himself to one suggested by the day on which they were met, and the discourse they had that morning heard. The Unitarian believes that on this day the man Christ Jesus was crucified and laid in the grave, that on the third day he rose again from the dead, and is ascended to his Father. He regards it as the best proof of his own resurrection that, "as by man came death, by man came also the resurrection of the dead."—The Trinitarian denies that *simply*, the man Christ Jesus was laid in the grave, but asserts this of the third person of the Trinity, which does not afford the same advantage as a pledge for his own immortality. The Trinitarian doctrine, it appeared, was more properly described as a *system of mere negations.* The Unitarian affirmed the simple truths of the Gospel, in the simple language of the Gospel, uncontaminated with the admixtures of men, and they considered that their views were more calculated to operate on the character, and ultimately to command the assent of mankind. It was sometimes, however, objected to us, as Unitarians, that we oppose reason to Scripture; but this he maintained was an unfounded allegation. We do not oppose reason to Scripture, but we interpret Scripture by reason. It is one of the distinguishing advantages of Unitarianism that in it Scripture and reason are never opposed. They are both lights streaming from the great source of light, and mutually illustrate and support each other. If we were to oppose reason to Scripture, we should be in the situation of the heathen at the coming of our Savior, or of modern unbelievers in revelation. This would be a retrograde movement in human civilization, and not a forward one, and its consequences would be disastrous. There was no body of Christians who had so ably defended Revelation as the Unitarians, of which Lardner and Priestly were bright examples.—What Scripture teaches us, properly interpreted by reason, we receive. We go to the instructions of Jesus, and what he says—that is our law. We follow him whithersoever he leadeth us, through evil report or through good report. We venerate his pure and holy character, and account it our greatest honor to be numbered among his followers. We consider his religion as calculated, beyond all others, to promote the happiness of man; and it is because we value it ourselves, as God's own truth, as the source of our own purest joy, as a blessing above all price, that we are anxious to recommend it to others."

The whole meeting must have been a very interesting one, and "any one who had been present must have felt that they were wrong who felt that there was anything chilling in Unitarianism. It was full of kindness, affection, and good will."

We sometimes find an exceedingly beautiful thought in a few of the Swedenborgian writers. Such a thought we here extract from the April No. of the New Jerusalem Magazine.

"As man prepares the richest clothing, fit for the garment of a prince, out of a thread of the finest texture spun by an insect, which insect lived on the leaves of a tree that drew its nourishment from the earth and the atmosphere; so the purest affections and the highest perceptions of truth, by means of the imagination and the impressions received through the senses, derive from the outer world their appropriate forms of beauty. And as the bee passes from flower to flower, and extracts their hidden nectar, which she brings back and stores up for the use and service of mankind, so the imagination penetrates into the secret beauties of nature, and returns laden with its purest elements, which afford nourishment and delight to the spiritual man. And the sensual mind performs this function by a sort of instinct of its own, as the organs of the body perform their several functions. As the eye and the ear are organs precisely adapted and formed to receive what the external world is precisely formed to communicate, so the sensual mind is adapted to take these impressions from the senses themselves, and sublimate them and make them serviceable to the higher powers of the soul."

A DISCUSSION ON SLAVERY IN THE FREE CHURCH OF SCOTLAND.

We learn, through the New York Anti-Slavery Standard, that at a meeting of near twenty clergymen and eleven elders, belonging to the *free church* Presbytery the following resolutions was brought forward and, after a very animated discussion, laid upon the table.

"The subject of fellowship with the American churches who receive as members slaveholders, and the sin which attaches to the Free Church for holding such fellowship, having been brought before the meeting, it was unanimously resolved that it is the duty of this church to lift up a decided testimony against the conduct of the American churches, and to withdraw from fellowship with them until they be brought to an acknowledgment and renunciation of their sins; and that this church, in token of their sentiments, take immediate steps to refund the money received from the slaveholding churches; and, further, that the Moderator be requested to lay the foregoing resolution before the first meeting of Presbytery."

The following which is the closing portion, of Mr. Lewis's speech, is given in the Standard as a specimen of the debate.

"But I must now speak to the subject of Christian fellowship with churches in the slaveholding States. The views of our censors evidently lead to this, that we ought to unchristianize and excommunicate all the churches of the Union, and all their members, while they continue in the sin of Slavery. Now, Sir, I will not enter into the nice and casuistical question, for what amount of sin a church or an individual should be excluded from the communion of the saints on earth, in order to determine on theoretical grounds, whether or not the American churches in the South should cease to be treated as brethren in Christ. That were an endless question. I will take leave to deal more practically with the censors of the Free Church, and again bring the proposed case home to the Scottish churches and Scottish Christians. It is now only some fourteen or fifteen years since the British Church and nation washed their hands of Slavery in our West India possessions.—What would Christians in Scotland have thought of a decree sent forth by any church or nation, that preceded us by a few years or months in the work of emancipation, cutting off, that is, excommunicating, all the churches of Scotland, until they washed their hands, individually, ecclesiastically, and nationally, of the sin of West India Slavery? With what a storm of ridicule and contempt from the world, and of moral indignation from the best men in Scotland, would such a sentence have been received, and what fatal use would the enemies of emancipation have made of so great an act of folly and presumption against the cause, if its friends, instead of pursuing their hallowed cause with affectionate earnestness, and striving by moral means to purify and elevate the tone and sentiments of society, had summarily placed the best men, and the best churches, under the ban, because they did not at once see and renounce a sin in which they and their fathers were born and bred, which God permitted unrebuked in the best of his Old Testament saints, and which, under the New Dispensation, he manifestly left to the progress of the Gospel gradually to remove from the face of the world. Not, Sir, by the weapon of excommunication did John Newton and his friend Wilberforce seek to advance the cause in which they had labored forty-five years. They did not thus at once shut the door against all conviction, and turn their good into evil in the hearts of the very men by enlightening and influencing whose conscience they alone carried, in twenty-five years, the abolition of the worst of trades, and in twenty years more, of the worst species of property—property in men's blood and bones. No! John Newton remembered that he himself had been the captain of a slave trader, even after he had been enlightened by the truth as it is in Jesus, and that he carried out Chrsitian tracts and shackles for his slaves in the same vessel. When God awakened him to the sin of slave trading, he knew the Christian wisdom wrapt in the beautiful fable of the sun and wind striving which would make the traveller cast aside his cloak. The wind, as it rose, only made him wrap himself the closer, and he opened his breast and uncloaked himself to the beams

of the sun so soon as the wind ceased, and his rays broke out from under the clouds. (Applause.) He did, in other words, as he would be done by—dealt with men as they were able to bear truth; and remembering his own slowness of moral perception, and his own days of ignorance, he acted very differently towards men coming out of an evil, from men going back to sins which they and their fathers had forsaken, and which had ceased to be the sins of their age or country. (Applause.) In conclusion, I cannot but think that our censors in their late proceedings, if seeking one of the best possible objects, they are seeking it in the worst possible way. The end and the means are at war with each other, if they really aim at gaining the American ear and heart. Is our method or theirs the best method to hasten the doom of Slavery. We open up intercourse with them—exchange offices of brotherly kindness and love—accept their aid in our time of need, in return for aid given to their fathers in their time of need, and at the same time administer that excellent oil of friendly reproof which breaks no head, but softens the heart, and makes way for the truth! But such sentiments as were lately uttered in this town—if the Atlantic voyage they shall ever be spared to make,—can have but one effect, that of shutting the American heart against all access and entrance for other views than already too much prevail. Can any one believe that Jonathan any more than John Bull will be won to a good cause, or weaned from a bad one by such bullying, abuse, and bitterness? They are our descendants, and have Saxon blood in their veins as well as we. Treat them kindly, and with brotherly love, and Jonathan will imitate even while he abuses the institutions and the generous acts of the parent country. Give him time, and the great act of West India emancipation, which he abuses, he will copy in his own way. Let us go on removing all the dark and foul spots that still remain in British society, emancipating what he tauntingly calls our white slaves in mines and factories, regulating their hours of labor, and lifting up our fallen population, and he will yet sing, "England, with all thy faults I love thee still." And though the subject of American emancipation may yet have its ebbs, at each new flood it will be observed to advance higher, and to cover spots before untouched, until, in spite of slaveholding interests, and national fears and jealousies, the moral enthusiasm of America, like that of the parent country in 1834, will rise like the waters of its own mighty Mississippi and sweep away the reproach of the American Union. (Great applause.)

CHRISTIAN REGISTER.

BOSTON, MAY 23, 1846.

OUR POSITION, DUTIES AND PROSPECTS.

Where are we, and what are we as a religious denomination? What are the leading principles by which we are united and may still be an effective religious body?

As to our ecclesiastical organization, we are, and from the beginning have been, Independent Congregationalists. Each society, we have always held, is competent to the management of its own affairs, and acknowledges no authoritative body higher than itself. We have preserved various Congregational usages, by which a kindly feeling may be kept up by a kindly intercourse between our different societies. But these, like particular forms of intercourse among neighbors, have had no fixed laws and may all be changed without touching at all the leading principles of Congregationalism. We have had associations, some for the sake of fellowship and mutual improvement, some for philanthropic ends and others for the purpose of disseminating our views. But these are are only incidental, outside arrangements, and in no way make a part of our permanent ecclesiastical organization. That, as we have already said, is purely Congregational; and the only name by which we can properly be known is that of Independent Congregationalists. This name designates the only *ecclesiastical* bond of union among us. All the rest is accidental, temporary, and comparatively unimportant.

But behind *all ecclesiastical* arrangements is a principle which has given to us our vitality, and which, more than any particular Theology, is the real bond of sympathy among us. It is the principle of religious Freedom, according to which we would leave it to each man to interpret the Scriptures for himself. We receive the New Testament as an authoritative rule of faith and practice, and yet leave all questions of interpretation and minor criticism to each individual mind. We allow no human creeds or speculations to stand as a test between the individual soul and the divine word.

While we take our stand on this broad principle, which was in fact the great principle of the Protestant Reformation, we give, on the one hand, all the liberty which a follower of Christ can ask, and, on the other hand, are in a position to meet with the least possible embarrassment the attacks of unbelievers come from what source they may.

1. We stand on ground broad enough for all the liberty of thought and action which a follower of Christ can ask. We give him the words of his Master and let him interpret them according to the dictates of his own conscience and the light of his own understanding,—leaving him perfectly free to choose his own philosophy and his own rules of criticism. This has been, and is still to be our leading characteristic as a denomination. It allows to each man all the liberty which the Christian Scriptures according to his own interpretation allow; and if he throws off their authority and puts in their place his own speculations, we may respect him as a man, we may still believe him sincere, but he has gone beyond our limits as a Christian body, and we cannot regard him as a fellow laborer in the same field with ourselves. Whether or not he is entitled to the Christian name, is a question which it is not for us to decide. We have no right to sit in judgment on his claims. Only, in denying the authority of Christ and the truthfulness of the Scriptures he has so far abandoned what we regard as the great fountain of religious knowledge, that he has withdrawn himself from the peculiar sympathies which bind us together as a Christian denomination. He may love and honor him. We may not question his motives, or assert that he is beyond the reach of divine mercy. But he does not believe in what we regard as the most important truths; he opposes them with all his strength, and, therefore, there is not between him and us, and cannot be, that sympathy and union, which may enable us to work together with mutual comfort or advantage, as members of the same Christian body.

2. And while on the one hand the principle we recognise gives us so large a measure of liberty, so on the other hand it leaves us in a position to meet the attacks of unbelievers with the least possible embarrassment. We may defend Christianity on its own broad and liberal grounds;—more than nine tenths of the weapons of unbelievers have been furnished by creeds and ecclesiastical organizations which have no place in the Scriptures. The habit of free and earnest inquiry in respect to our religious opinions must peculiarly fit us to defend our religion. Besides, as we claim the right to use no weapons but those of argument and meet the adversary on his own ground, in the open field of reason, of philosophical investigation and historical inquiry, we meet him with advantages such as no other denomination can possess. We do not anathematise or persecute, and the public sympathy which in this way has so often taken sides with the injured party without any reference to the arguments in the case and which has given to unbelievers no small part of their ephemeral influence, will no longer be called out in their behalf. This, in the controversy which must come up between those who receive and those who reject Christianity as an authoritative dispensation, will prove an immense advantage. We only wish to see the question met on its own merits. There has been, in this country at least, an artful turning aside from the real points at issue. The cry of persecution has been raised; matters in which we all agree have been made to cover over the naked points of difference, which otherwise might shock men's religious sensibilities, and declamation has taken the place of argument. All that we ask is perfect freedom, an open field where both parties may meet on perfectly equal terms.

Let us then take our stand on our own true ground, as Independent Congregationalists, acknowledging no creed and no external authority in religious matters but the holy Scriptures, and we shall have with us the sympathy of free and devout minds through all the different religious denominations. We shall be going back to the form of the primitive Church of the Apostles, if not the primitive Church of New England. There is a longing among those, who are shut up within narrow sectarian barriers, for greater freedom of thought and a broader sympathy. The men who drew up the creeds of the last generation are now old and unable to bind the more liberal spirit of their successors. Let us by the largeness of our views, by the purity and elevation of our spirit, by the fervency of our zeal, the strength of our faith, and the devotedness of our lives to Christ and his truth, prepare the way for a wider and more cordial brotherhood among the followers of Jesus.

We hope that the subject will be brought before the Berry Street Conference and there discussed on its own merits, apart from the incidental questions and feelings which may have happened to be connected with it. There is a glorious prospect before us, if, keeping as free as possible from any side purposes and embarrassing organizations, we go on in the liberty wherewith Christ would make us free, and prove that we have souls large enough to comprehend and bold enough to maintain the broad and liberal principles which we profess. We are more numerous than we have ever been, and never before were so strong as now.

ASSOCIATION.

We almost instinctively shrink from all complicated religious or philanthropical organizations. They are always liable to get into the hands of a meddlesome class of men, not the most wise nor the most consistent, and to be managed by them. In this way a door is opened to little partizan tricks and electioneering intrigues—interfering with the free and open course of things. It has been so among other sects, and, if we imitate them in their modes of organization, we must remember that human nature is everywhere the same.

Besides this, such organizations always swallow up in a clumsy apparatus no small portion of the funds which should be applied directly to their objects.

For these and other reasons, we shall watch with extreme jealously every movement towards such an end. We believe that the Unitarian Association, as it was a year ago and as it now might be with some slight modifications, is liable only in a small measure to these objections, and may do much good. But the more simple and the less expensive it is consistently with its character as an association, the more in accordance will it be with the principles of our denomination, the more will it engage the sympathy and hearty co-operation of those who really belong to us, and the more will it enable us to do for the advancement of the important ends which we have in view.

THE PRESIDENT OF HARVARD COLLEGE.

We have not been able to read without tears of thankfulness and joy the universal testimony from all quarters, of confidence in the new president of Harvard College. The jarring notes of religious and political discord are for once silenced and all unite in one long, loud and hearty acclamation. No man could enter on one of the most honorable and important offices to which a human being is ever called, under more favorable auspices, and sure we are, that if life and health are granted to him, these happy auguries will be fulfilled, and a new era of intellectual, moral and religious life dawn on our ancient University.

The following may be taken as specimens of the enthusiasm shown by the press generally:

"Harvard University never saw a brighter day than when Edward Everett entered upon his office. The event of the day was, of course, the inaugural oration. To hear Edward Everett speak on any occasion, has always been enough to draw multitudes from their business and homes. To hear him speak upon the highest aspects of education, and on an occasion at once an era in his own life and the history of the oldest and most distinguished University of the land, was enough to draw the sons of Harvard and the friends of learning from all parts of the country, even from the halls of Congress, and to move all to postpone, at least for a day, business and politics for literature and good fellowship.

Any other man would have been embarrassed by the uproar and enthusiasm that arose at the entrance of Mr. Webster, just before the Oration commenced. As soon as Mr. Webster appeared, such cheers and plaudits burst forth as threatened to transform the usual academic dignity of Cambridge into the tumult of a political meeting. Mr. Everett rose, and very happily, as the audience testified, turned the disorderly proceeding into an excellent use, by saying, that he wished it were in his power to assign the office of speaking according to his own will, and to call for an *oratio in lingua vernacula*, from the gentleman who had just entered. Mr. Webster's presence was a happy circumstance. It was fitting that the two most distinguished men of Massachusetts should stand side by side, Demosthenes, fresh from the triumphs of the forum, with Cicero in his brightest academic honors.

Mr. Everett's oration was in his best manner. Time has not indeed failed to bring some change over his countenance. Since we last heard him speak in public, he has led a laborious life, and been called to very sad bereavements. His face however, has the same kindling eloquence and his voice the same musical charm. We have perhaps heard him when his speech was more impassioned and his manner more exciting. But never have we heard or read anything from him, on the whole, so admirable as this performance. It was profound, eloquent, unaffected, independent, lofty. When he addressed the under-graduates at the close, we could not but wish as the young men rose, that we could drop off a score of years and take a place among them, or else, that the blessing of the patriarchs had been extended and we could send as many sons as Abraham had, to enjoy the influence of such an appeal.

The moral and religious tone of the Oration was remarkable, alike for its boldness and earnestness and the absence of bigotry and cant. The friends of Christianity in New England have good cause to believe that he who began his literary career as the defender of Christianity against an infidel assailant, will not end it without new and constant proof of devotion to its interests. Loving Harvard University as we do, we are among the many who look upon religion as the essential part of education, and who regard the separation of science from Christianity in any seat of learning, as the sure omen of its ruin. We should even prefer the most decided sectarian college, to one in which religion is not strongly recognized. To Cambridge we look for Christianity without sectarianism. The spirit of President Everett's Oration leaves us no doubt of his determination to labor for this result."

[Providence Journal.

"We anticipated the season as the brightest day which has shone upon old Harvard for many a year. We are among the number who cherish the profoundest respect for Mr. Everett's talents, acquisitions and moral worth. In him are found most of the choicest elements of American character. No man among us has a purer veneration for our Pilgrim fathers. This feeling has developed itself on numerous occasions, and has had many practical illustrations in his conduct, not the least gratifying of which is the maintenance of family worship, wherever he might be, at Boston or Washington, America or Europe.

Mr. Everett is magnanimous. We have never discovered anything of a narrow, sectarian spirit in him, down to the present time. He had just been constituted pastor of Brattle Street Church when the Unitarian controversy broke out in which Dr. Worcester was the principal occupant of the arena on the Orthodox side, and Rev. Messrs. Channing, Thatcher and Judge Lowell, on the other; but Mr. Everett meddled not with it—he devoted his powerful mind and great learning to the defence of the common Christianity, against a bold and plausible attack by a son of Harvard College, then a recent convert to the Mussulman's faith. And if he has ever acted the religious partizan, ever interested himself as an advocate of the peculiarities of the Unitarian creed, or uttered a word of reproach of other denominations, we have yet to learn the fact. He doubtless has his own belief in regard to these matters, but he is willing that all others should have theirs also, and enjoy equal immunities with himself and his own. All will have a chance to live and flourish, as for any obstacle which he may throw in their way. He never did pervert a public trust to gratify narrow partizan feelings, and we are confident he never will. His just and generous bearing in his public career, is the best possible pledge for the character of his future course.

Though pre-eminent as a scholar, he is not merely a scholar, but combines great practical skill with literary and scientific attainments. He has shown himself equal to any emergency.—Whatever the circumstances into which he is brought, he always says and does the fitting thing, and with a judgment and tact which leave nothing to be desired.

The favorable prepossession, induced by these well-known qualities, was abundantly confirmed by the Inaugural Address. The main strength of his discourse was devoted to an exhibition of the objects to be aimed at in an education.—These he showed to be three, viz:—the acquisition of a fund of knowledge—discipline of the mind—and the formation of character. And he gave its due importance to the last named object, and made religion an indispensable, yes, the principal ingredient, in a well formed character, indeed—the very best possible pre-requisite to the most successful pursuit of knowledge.

In an exquisitely wrought and fervid appeal to the students of the college, with which the address was closed, he urged the last point with most persuasive force. He demonstrated to them, that if they would pursue their studies with pleasure, and success they must study from the impulse of some generous affection; of those he specified several, whose influence would be highly beneficial, completing the climax with Piety.

[Portland Christian Mirror.

COMMUNITIES.

We noticed last week the breaking up of the community at Skeneateles, N. Y. In the Zanesville (Ohio,) Gazette is the following notice:

"It is known to many of our readers that an association, styled the Columbian Phalanx, congregated on the Muskingum, a few miles above Zanesville, two or three years since, and bought a large tract of valuable land, on which they paid several thousand dollars. After being rent by strife and vexation from the beginning, they have sold out their claim on the land to an individual, on condition of his paying a few neighborhood debts; and are scattering abroad again. Such as had not, are saved within the embrace of the extra beatitude, "Blessed are they that have nothing, for they lose nothing."

These partial failures we regard as by no means decisive against Socialism. But it requires such a combination of gifts and graces to insure the success of a community, that we have no hope of their being able to accomplish any very widely extended good. Selfish men cannot live in such associations, and to bring together all the good would be to rob the world of the only element which now preserves it from destruction. We have hoped, and still hope that under favorable circumstances, these communities may serve as a grateful asylum for timid, gentle spirits who are not fitted to bear a part in the contest of life and who find no resting place for themselves in the world as it now is. But whether they can be maintained as asylums even for such persons without celibacy and many of the severe restrictions of the monastic orders, is a question not yet decided to our entire satisfaction. With as much of the Christian spirit, as much refinement, intelligence, and practical skill as are to be found, for instance, at the Brook Farm, we are disposed to believe hat they may prosper, at least for a time. But even here we are inclined to think that much more is due to the intellectual and moral resources which the members carried with them from the world than to what they have since accumulated.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

We have read, in the New England Puritan, a communication recommending that this Association should be dissolved. The article is evidently written with fairness and for a good purpose. We are not sufficiently acquainted with the subject to speak decisively. But we must say that our feelings are opposed to any such change. We are unwilling to give up the few opportunities which are left to us of meeting our clerical brethren of a stricter faith; for we must in conscience say that we seldom meet them without feeling that it would be good, at least for *us*, if our intercourse were more frequent.

In the Association of Congregational ministers there have been, we know, some unpleasant contests; but we believe that there is a better time coming, and that, if we will only bear with each other, as Christians should, a few years longer, we shall find ourselves drawn together by ties more strong and friendly than those which existed half a century ago. There is a strong prelatical movement now making. The Romish Church has not for two centuries put forth so much strength. The Episcopal Church is doing all it can to counteract the influences of the Reformation. We cannot, therefore, regard it as an auspicious moment for giving up a time honored association, which, formed by Christian means for charitable purposes, has done something to make our Congregational body venerable in the eyes of men. We do trust that sectarian jealousies may be allowed to subside. Especially do we look to the young men, whose minds are not embittered by the remembrance of old divisions, for a better spirit, and the recognition of broader principles, than those which have influenced us heretofore.

GOSPEL FOR THE WEEK.

Saturday (the Jewish Sabbath) Jesus walk-through the corn-field. Matthew xii. 1—8. Mark ii. 23—28. Luke vi. 1—5. "The second Sabbath after the first" in Luke which might with equal propriety be translated the first Sabbath after the second, probably means the *first* Sabbath after the *second* of three great festivals, namely, the Pentecost.

The object of our Lord's discourse with the Jews at this time, was evidently to rebuke those who paid more regard to the formal than to the moral and spiritual observance of the Sabbath.

Soon after this, Jesus was rejected at Nazareth. Luke iv. 16—30.

From this time till the feast of Tabernacles in September, the four hottest months in the year, we have no account of our Savior's ministry. He was probably employed in Galilee, giving occasional instructions, and sometimes exercising his miraculous powers.

THE OBSERVANCE OF THE SABBATH.

"Do the Unitarians believe that the Sabbath is an institution of divine appointment, and, as such, of binding obligation on those professing a belief in the Gospel of Jesus Christ?"

In reply to this question which is asked by a correspondent in the country, we would say, that for ourselves we do regard it as a divine institution, and, as such, of binding obligation on Christians. It is an institution required by man's physical necessities and for his spiritual improvement; and, therefore, as much as labor or the relation of parents and children, is a divine institution, and, as such, imposing duties which as Christians we must not slight. We might even go farther and add that if we were not believers in Christianity as a special revelation, still if we acknowledged the great principles of moral obligation, we should feel bound to observe the Sabbath as in all respects a wise and beneficent institution, a blessed day to the laborer, and needed by all as a pause and breathing place in the busy career of life.

But is the observance of the Sabbath positively enjoined on Christians by the Scriptures? Have we any evidence that the first day of the week was set apart (as we now find it) by Christ or the apostles? We believe that it was thus set apart. But so far as the Scriptures are concerned the evidence is very slight. There is no express notice taken of any act by which the Jewish Sabbath or seventh day of the week was transmuted into the Christian Sabbath or first day of the week. We read of the disciples meeting together several times on the first day of the week. In the book of Revelations mention is made of the Lord's day, and the earliest records we have of ecclesiastical history which take any notice of the day speak of it as a day by itself.—For these reasons we regard it as a positive institution of Christianity. And when we add to this the essential importance of the day for the security of all our best interests and hopes, we cannot hesitate to regard it as a divine institution, which no one, who would be a faithful follower of Christ, can lightly disregard.

CHRISTIAN HUMILITY.

There is a noisy, ostentatious spirit, boasting of what it sacrifices and what it does and claiming for itself the rewards of martyrdom, while it really gives up nothing essential to its comfort; and there is a spirit of humility, rich in Christian graces, which veils itself in its own charities, as burning incense, dispensing fragrance through the room, remains concealed within the cloud of sweetness which it spreads around, till all its strength is spent.

CLERICAL SMOKING.

In the last Recorder is a long article on the use of tobacco, and we had cut from another paper a short article on smoking by ministers. We are not among those who regard the use of tobacco even by the clergy as a deadly sin, nor can we, in the face of such authorities as may be brought against us, speak of it as offensive to good manners. But if many clerical smokers could so far get out of themselves as to smell their own breath, they would see how exceedingly offensive it must often make them in their interviews with the sick, to say nothing of many among those in good health with whom they are brought into near contact. Besides, it savors of a degree of self-indulgence not favorable to the purest development of character, and must *prejudice* their reputation in the minds of not a few among their parishioners. We have not referred to the annoyance which spitting must cause to their families and friends, nor to the very questionable influence of the habit on their own health.

We have received the following communication from one who loves to hear, if he does not love to make short speeches. We commend his words to those who may speak, begging those who are to be hearers only, to pass them by as unworthy of notice.

—

For the Register.

Mr. Editor,—As our Anniversary orators and speakers become more numerous it is *very* important that their public addresses and remaks should be proportionably *short*. I once knew an audience who were anxious to hear three experienced speakers on the topic before the meeting, and forty five minutes of time remained for the discussion, when a very young gentleman rose and occupied thirty seven minutes! The disappointment was universal. Our Committee this year has suggested that from twelve to fifteen minutes is all that any one gentleman can take, without doing injustice to others who wish to speak and who ought to be heard. We hope that apologies and prefaces will be dispensed with, and that the science of *compressibility* will be scrupulously regarded.

For the Register.

REMARKS

UPON A "DISCOURSE DELIVERED AT THE INSTALLATION OF REV. DAVID FOSDICK, BY GEO. PUTNAM."

The editor of the Christian World calls this a remarkable pamphlet; he could not have selected a better epithet; it is remarkable for its illiberal spirit; remarkable for its many assertions wholly at variance with truth, and for its evident hostility to the author of the discourse it undertakes to criticise; but the most remarkable thing in the whole matter is that a religious periodical professing to speak the sentiments of our Unitarian brethren, after admitting that the pamphlet contains "*a fatal mingling of blessing and cursing*" should endorse the whole, curses and all, without any apparent qualms of conscience.

We shall not attempt to review the pamphlet; it would be a waste of time to do so; our only object now is to correct one of its many incorrect statements.

On the last page, he says, "we are gravely informed that when the tide of emigration from the city seemed to others to call for a new place of worship in his vicinity, it is understood he, (Dr. Putnam) did not favor the project."

Now let us see how this statement agrees with the well known facts in the case. The proposition to erect a new church originated with Dr. Putnam; it was recommended by him to his congregation, of whom nearly a thousand were present; the necessary funds were obtained from them by subscription in consequence of his recommendation—his name appears in the subscription list; the erection of the church was commenced and is now approaching its completion; from the beginning to the present period in its progress, it has had his hearty good will as every one connected with his society can testify.

Under these circumstances we are compelled to believe either that the author of the pamphlet and the editor of the Christian World are in a deplorable state of ignorance in regard to our ecclesiastical affairs, or that they are willing to present to their readers, as truth what they know to be false. We are anxious to know which of these positions they prefer. C. K. D.

For the Register.

Mr. Editor,—Will you publish, in this week's Register, the following historical memoranda, with the hope of procuring additional information, during the approaching anniversaries; and thus oblige a constant reader and an occasional contributor to your matters of fact.

I have the following Election Sermons, in the seventeenth century.

1663,—John Higginson, Salem.
1667,—Jonathan Mitchel, Cambridge.
1668,—William Stoughton, Dorchester.
1670,—Samuel Danforth, Roxbury.
1672,—Thomas Shepard, Charlestown.
1674,—Samuel Torrey, Weymouth.
1676,—William Hubbard, Ipswich.
1679,—James Allen, Boston.
1682,—Samuel Willard, Boston.
1683,—Samuel Torrey, Weymouth.
1685,—William Adams, Dedham.
1690,—Cotton Mather, Boston.
1698,—Nicholas Noyes, Salem, 13.

The earliest Election Sermon which I have seen, is by John Norton, 1661.

I have all the Election Sermons, in the eighteenth century, but the following.

1711,—Peter Thacher, Milton.
1713,—Samuel Treat, Eastham.
1715,—Jeremiah Shepard, Lynn.
1717,—Roland Cotton, Sandwich.

I have all the Election Sermons, 46, thus far in the nineteenth century.

The first sermon before the Massachusetts Convention of Congregational ministers was by Dr. Increase Mather, 1721. Will any of your readers supply the names of the preachers, or the texts, of those, whose names are given below?

1725.
1728,—John Williams, Deerfield.
1730.
1731.
1747.
1748,—Dr Edward Wigglesworth, Cambridge.
1756,—Hull Abbot, Charlestown.
1780,—Ebenezer Bridge, Chelmsford.
1782,—Thaddeus Maccarty, Worcester.
1783,—Daniel Shute, Hingham.
1785,—Phillips Payson, Chelsea.
1786,—Moses Hemmenway, Wells.
1787,—Gad Hitchcock, Pembroke.
1790,—Simeon Howard, Boston.
1791,—Jason Haven, Dedham.
1800,—John Lathrop, Boston.

A reasonable price will be given for any deficient numbers of Election Sermons left at your office. Yours truly, P.

Brookline, 18 May, 1846.

NEW PUBLICATIONS.

Remarks on Mr. Putnam's Installation Sermon.

This is the title of a handsomely printed pamphlet of thirty-four pages. We have no idea who the author may be; but it seems to us like the production of a good natured man, who comes to his work with a conviction that he ought to be terribly severe, and who, therefore, in act his part, entirely over-does the matter. It is a poor sort of argument this, which, in defiance of the common civilities and Christian courtesies of life, consists so much in calling hard names and imputing unworthy motives. The style of address used in the pamphlet, if employed by any man in social intercourse with other men, would condemn him at once as impudent and unmannerly, to say nothing of the temper indicated by the use of such language. Facts are misstated, or a forced construction put upon them. Expressions more pert than pertinent, particulars which have nothing to do with the real merits of the case and which are not fitted to prepare the mind for an impartial investigation, are needlessly introduced, and the force of the argument thereby consider rably impaired in those parts which are to the point.

We are sorry to be obliged to make these remarks; for on some points the views of the pamphlet coincide with our own, and where it undertakes to reason there is a good deal of force in what it says.

There is one charge made against Dr. Putnam in this pamphlet, which as it has made its way into other and more important places, and has no foundation in fact, ought to be at once and forever silenced. The charge is, that he is a rationalist, and that he has been brought to his present conclusions by his contiguity to Mr. Parker. Nothing could be more unfounded. There is no man among us, who in his private conversation and public preaching more decidedly upholds Christianity as an authoritative religion supernaturally revealed by God;—no man, who more firmly believes in this or more earnestly maintains it, than Dr. Putnam. It is this great and essential fact which, more than all other things combined, gives to him his peculiar power as a preacher. And as to his being *brought over* by his rationalistic neighbor—that could be accounted for only by a gross violation of the established rule, that every effect must have some adequate cause.

We wish to make one or two remarks on the manner in which Dr. Putnam's discourse has been received. Here is a large and enlightened class of men, bound together by some ties however slight as a religious body, and claiming for themselves, justly we believe, the credit of great liberality. In the midst of this denomination—for we must use the word—is a man eminent as a preacher, universally respected for his clear, strong sense and manly independence, whose life has raised him as far as the most decisive actions under very trying circumstances can, above the suspicion of being influenced to any improper extent by ambitious or pecuniary considerations. On all important Theological points he agrees with his brethren, and is one of their ablest defenders. But notwithstanding all this, because in a discourse touching only upon the loose ecclesiastical organization of a denomination, which from the beginning has been preaching up the little importance of these things, he has expressed views contrary to those which many of us entertain, he has been, in public and private, subjected to remarks misrepresenting his statements, impugning his motives and questioning his mental soundness in a manner, it has seemed to us, altogether unworthy of the intelligence and liberality of our denomination. We did not think the sermon was called for. We could not agree with the author in the importance which he attached to the subject in its application to our body. We had not felt the evils of which he spoke, nor are we yet persuaded that they exist, at least so far as to be more annoying than those which must exist under any form of Church organization. But are we, therefore, to question the honesty of his purpose or the soundness of his mind? Are we not to give him a respectful and impartial hearing;—to examine his positions calmly and to state our reasons for rejecting, if we cannot receive them? In this way and only in this way can any important good grow out of the controversy. With the exception of an article in the Examiner, which we have not had time to read with the attention it merits, we have yet seen no *review*, properly speaking, of the Sermon. Enough perhaps has been said about the Discourse. But laying it aside, and leaving behind everything of a personal bearing, we hope to see its principles discussed in such a way as to throw light upon the subject, and lead to some clear and definite results.

Memoir of Henry Ware, Jr., D. D.

We are glad to learn that a second edition of this most excellent work, which for some time past has been out of print, is now published. There is no biography which we should more earnestly desire to have in the hands of every one, knowing that it must do great good.

Dr. Channing.

We are glad also to see advertised as in press and soon to appear, a volume of selections from the writings of Dr. Channing. If the selections are judiciously made, it must be one of the very best religious manuals for daily use, in our language. It pains us to hear that in consequence of the feeble health of the Rev. Wm. H. Channing, who is preparing it, the Memoir of his uncle, Dr. Channing, which would otherwise at this time have been nearly or quite ready for the press, will not appear for some time yet. It is a work for which we are looking with great interest.

Noyes's Translation of Proverbs, Ecclesiates and Canticles.

There is no man whose labors in this department of learning deserve a more respectful notice than Dr. Noyes, and no man certainly whose books so well deserve to be purchased and studied, for in a compact form they embody the accurate results of great learning and throw much light on obscure and difficult parts of the sacred writings.

A discourse on the Cambridge Church-gathering in 1636. By William Newell, pastor of the First Church in Cambridge.

We have read this beautiful discourse with interest and emotion, feeling that it was good for us to have brought so distinctly before our mind the men who laid the foundations of our state and to whom we are indebted for our highest prosperity. He is a public benefactor who thus revives the past. The sentiments of the discourse are discriminating and just, and the style we would recommend as a model of pure, simple English.

The Missionary Enterprise: a collection of discourses on Christian Missions, by American authors. Edited by Baron Stow, Pastor of Baldwin Place Church. Boston.

This volume probably contains as earnest and as able a plea as has been made for the Missionary enterprise. It would be more valuable to us if it were preceded by a concise history of what has been accomplished by the Missionary efforts.

Evidences of Christianity, by President Hopkins.

We have received this volume from the publishers, and hope soon to read it with something of the care which the importance of the subject and the reputation of the author deserve.

Dr. Dewey. We understand that Dr. Dewey has sent a communication to the church of the Messiah, at New York, stating his inability to preach more than one third or one quarter part of the time; leaving it optional with the society to retain a portion of his services or allow him to resign his office entirely. His reason for this unexpected step, is we believe, ill health.

☞ The ceremony of laying the corner-stone of the "Church of the Saviour," in Bedford st. will take place on Wednesday morning next, at 6 o'clock. Those who may be interested are invited to attend.

☞ On account of the crowd of intelligence and notices of this anniversary season, we are compelled, very reluctantly, to defer several communications. For the same reason the summary of secular matter is omitted.

We learn that at a meeting, held last Friday evening, of the First Church and Society in this city, (late Rev. Mr Upham's,) it was unanimously voted to invite the Rev. Thomas T. Stone, of Machias, Maine, to become their Pastor. [Salem Gazette.

RELIGIOUS INTELLIGENCE.

ANNIVERSARY WEEK IN NEW YORK.

As matter of intelligence, we copy and abridge, from such papers as are within our reach, accounts of the meetings held, by the various religious and philanthropic Societies, in New York last week.

American and Foreign Anti-Slavery Society. The Annual meeting of this Society was held at the Tabernacle Tuesday afternoon. Arthur Tappan the President of the Society presided. The Secretary, read a part of the Annual Report, giving the substance of the rest. He stated the objects of the Society to be: the employment of agents to lecture—to enlist the press, as far as possible to encourage the establishment of papers for the advocacy of the principles of the Society—to hold correspondence with, and to enlist the co-operation of friends in other lands, &c. The Society publishes the American and Foreign Anti-Slavery Reporter, a monthly—also the Union Missionary; and gives the influence of the Society, through its columns, to the entire separation of the missionary cause from Slaveholding and its supporters. The number of papers published and sustained by the Liberty Party was given as follows: Maine 2, New Hampshire 2, Massachusetts, 4, Connecticut 1, Pennsylvania 5, Ohio 5, Indiana 2, Illinois 2, Michigan 1, Wisconsin 2—total 35. All others, directly or indirectly devoted to the Anti-Slavery cause, 17; being 52 papers of this description published in the free States.

The meeting was eloquently addressed by Rev. Mr. Ward, a colored young man, in support of a resolution, asserting that the best and highest interest of our whole country demands the immediate Abolition of Slavery.

Rev. Mr. Rolfe, from Canada, said that Great Britain had shown the sincerity of her opposition to slavery by appropriating, in the face of an immense public debt, a hundred millions of dollars to rid her colonies of slavery. She also submitted to a great tax in the way of discriminating duties on sugar, as the people would not use a slave-grown article. Much had been said of the distress of the poor of England, and it had been asserted that the slaves of the United States were better off than they; but though there was poverty and suffering among the laboring poor of England, they were free—free to remain in their native home, or to emigrate to other lands. Many came to this country; but while they came here to enjoy liberality, thousands of our own countrymen were fleeing to the Canadas, to find an asylum amid her frosts and snows, from the republican slavery of our own land. As a people, their morals were above those of the poor whites of the same districts. He did not believe that liberty was understood in the United States. He saw here a disposition to favor *class legislation*. The colored man was kept in an inferior condition. We denied the right of the elective franchise to the colored man, and thus practically denied what in theory we adopt.

He would allude to one other subject—a delicate one it was, but one in which the country had a deep interest. He was the enemy of all war, and God grant that it might never occur between any two nations; but whenever rumors of war have arisen and been whispered from ear to ear in Canada, the first thing thought of and spoken has been our slave population; and he believed in the event of war with England or any other power, that was our most vulnerable point.

Alvan Stewart, Esq. addressed the meeting on the subject of the death of Rev. Mr. Torrey. [N. Y. Tribune.

American Anti-Slavery Society, held its 12th Anniversary at the Tabernacle on Tuesday, William L. Garrison President, in the Chair. The Treasurer's Report was follows:

Receipts for the year,	$6,679
Subscriptions to Anti-Slavery Standard,	2,300
Donations,	4,363
Total expenses,	6,159
Printing and publications,	709
For the Standard,	1,888
For paper,	549
Salaries of Lecturing Agents,	1,065
Balance in the Treasury,	$610

Edmund Quincy, of Dedham, Mass., read some extracts from the Annual Report. It represented the society as flourishing, and its cause more popular than ever.

Mr. C. C. Burleigh, of Pennsylvania, offered the following resolution:

Resolved, That we regard the Constitution of the American Union as a bond of alliance with unparalleled despotism, and unsurpassed iniquity; that obedience to its requirements, bearing upon slavery, is inconsistent with our duty to the slave, to his master, to our country, to our race, and to our God; and, as that which we cannot rightfully do, it is wrong for us to promise, we feel bound by our reverence for human rights, and our allegiance to the divine government, to refuse any longer adhesion to this unrighteous compact.

Mr. B. then went on to defend this resolution and denounce the Constitution of the United States, which, he said, had for twenty years actually sustained the slave trade by extending its existence.

He was followed by Mr. Garrison, who avowed himself to be still engaged in the great cause to which he had been devoted for years. He then delivered a speech in which he denounced churches and ministers, and colleges, and any and everthing that did not square with his opinions.

He was followed by Mr. P. Pillsbury, of New Hamshire, who offered the following resolution:

"Resolved, That this society rejoices in the present declining state of American Religion, inasmuch as it voluntarily comes forth to baptise and to sanctify slavery, which Mahomedism abolishes, and Catholicism condemns; and that it will endeavor to warn the world, particularly the so-called heathen portion of it, against its influence, especially as being extended by the American Board of Commissioners for Foreign Missions, where definitions and defence of slavery have proved the depravity of that body, to be unparalleled in the history of the nations they are laboring to convert."

This resolution he made the basis of an attack on the American Board of Commissioners for Foreign Missions, and a laudation of the New York Herald as compared with the New York Evangelist. He was followed by Mrs. Abby Kelly Foster, after which a recess was taken, and in the afternoon the meeting re-assembled, when officers were elected and committees appointed and speeches made. [N. Y. Post.

At the meeting in the afternoon, business was first transacted. A letter was read from Thomas Earle of Philadelphia, proposing renewed and extensive efforts to petition Congress and State Legislatures to amend the Constitution, so as to abolish slavery or terminate the connection between the General Government and slavery. This proposition did not meet with encouragement. Speeches against the Government of the U. S. and of several new States were made by Mr. Pillsbury and Mr. and Mrs. Foster.

State Colonization Society. This association held its annual meeting, at the Tabernacle.

Dr. Reese, the Secretary of the Society, stated that in view of the number of speakers, the committee would dispense with reading the Annual Report. A few facts only will be given. Signal prosperity last year has attended the society. The receipts of the parent society were $56,458—of this, $20,000 have been by a special subscription for the purchase of territory. The amount collected in the State of New York, during the past year, is nearly $14,000, of which above $7,000 has been paid into the parent society at Washington. A supply ship has been chartered and sent out on the coast, to relieve the wants of the 756 recaptured Africans, laden with provisions, clothing, and useful articles, which expedition has cost the society over $5000. Two valuable emigrants went out in that vessel, Mr. Ray, of Ohio, and Mr. Cornish, of this city, both young men of character and talents.

By the census, lately published by order of Congress, it appears that there were in Siberia,

n 1843, 16 day schools, having 502 scholars, of whom 182 were native Africans. At the same ate there were 23 churches, of which 13 were Methodist, 8 Baptist, and 2 Presbyterian. Three of them are native chapels, belonging to he Methodist mission.

The total population of the colony, in 1843, as 2390, of which, 1474 were communicants in ie several churches, of whom, 469 were converted natives, 116 of them being recaptured fricans.

Total number of emigrants, down to Sept., 345, 4456; of whom, were sent out by the Am. olonization Society, 4170—by the U. S. Govrnment, 286. Emancipated from slavery in iew of their emigration, 2290—purchased their eedom in order to go, 97—free born, 1687.

These statistics do not include the flourishing ondition at Cape Palmas, which is exceedingly rosperous in every respect, being sustained by ie State of Maryland.

A flattering picture of the general condition of ie colony is then given,—they have prohibited ie retailing of spirituous liquors, except on a icense of $ 500 being paid for it. They have wo newspapers, edited by colored men. Their overnor, judges, &c. are black men, and a high ompliment is paid to the character of Gov. Robrts.

In Liberia the door is open to the colored race o the highest situations.

In its selection to the Missionary work, the olony presents a great and effectual door, hrough which access may be had to the 150 illions of the kinsmen according to the flesh, who now lie entombed in superstition and arrouded in moral darkness.

The Report refers to the capture of the "Pons f Philadelphia," with her 900 slaves, and to ther ships captured by our Navy, in proof of he disgraceful fact that there yet are American itizens inhuman and base enough to engage in is horrid and revolting traffic.

There are on the coast of Africa eleven settleents of emigrants, the largest of which is Monovia. Here is the seat of government, with its xecutive.

The colonies have a high school, a manual abor school, lyceums and various literary and enevolent institutions, and a Total Abstinence Temperance Society.

The recent landing of 756 recaptured Africans t Monrovia is mentioned as one of the most interesting events in the history of the colony, and he benevolence and generosity of the 1000 inabitants of Monrovia, in providing shelter and ood for those helpless orphans, is spoken of in erms of merited commendation and praise.

The Report remarks, Our enterprise is no longer n experiment, for our success has demonstrated the ollowing facts, viz:

1st. That even African slaves, when transplanted o a free soil, are capable of self-government.

2nd. That all the blessings of civilization and hristianity may be extended to the natives of that ontinent of heathenism, as rapidly as colonies can e planted on the coast.

3rd. That the slave-trade can be banished from very part of the coast, in precisely the same ratio hat the settlements of Christian colonies can be multiplied.

4th. That missionary stations and schools may be uccessfully established among the tribes of Africa o any extent, if protected by colonies of civilized nd Christian men on the coast.

5th. That a refuge and home may thus be provided for recaptured Africans.

Mr. Reese then introduced to the meeting Mr. eymour, (colored,) an American, who has been for ome years in the colony of Liberia. He was a good ooking mulatto, and came upon the stage attired in complete African dress,—with a whip in his hand, nd having hung around him various trinkets, which, e began by saying, composed the attire and equipments of an African Chief. He explained the way n which the different garments and blankets were ade and dyed. Some of them were very beautiful, a fabric and color. The whip, with two thongs vas that with which the slaves are driven to market. here were various bags to carry different things; nd a horn, (very handsome) which is sounded for ttack and retreat.

The speaker said he was born in Hartford, Connecticut, and had gone to Liberia, though much censured by his brethren, to obtain the liberty and quallity he could never find here, but which he had ound in that colony. [N. Y. Express.

The speeches which we must omit, were of an encouraging tone.

The annual meeting of the Foreign Evangelical ociety was held on Tuesday evening.

The receipts have been $20,000. A pastor of Wisconsin has sent, and another,—a descendant of he Huguenots, in N. Carolina,—promises to send, substantial evidence of an interest in the cause from is poor congregation. Even from the Sandwich Islands a donation has been received of $10.

Mr. Rosinis is still employed in Stockholm, who lso edits the Pietist, with good results.

Two colporteurs are now employed in Germany. t is desired to supply Poland; and it is hoped that he proposed visit of the Secretary to Europe will pen the way to that country.

$9,900 have been sent to the Geneva Evangelical ociety, whose labors are constant and successful in Switzerland. Of that sum also $4,000 have been employed in France by that Society.

The Exec. Com. have also carried on some operations in France directly. M. Delamarre is pursuing his education at their expense, and the Seamen's Chapel at Havre is half supported by the Society.

Of $2,100 for the Waldenses, a part has already been sent, to furnish them with libraries. The parsonage, destroyed by an avalanche, with the pastor and his family, is to be re-built.

Mr. Montsalvalge, the converted Spanish monk, has opened a school in Algiers, on his own account, and a particular account of his proceedings will be found in the Society's publications.

$1,600 have been sent to Canada.

$600 to the Grande Signe Mission.

A supply of D'Aubigne's Reformation has been sent to New Orleans, and the Rev. David Trumbull has been sent as a missionary to Valparaiso in Chili.

The Roman Catholic world presents a most encouraging aspect, even in Spain and Italy; 2,000 copies of D'Aubigne's Reformation will soon find their way into the latter country in the language of the people. A few missionaries, in different parts of South America, with the blessings of God, might accomplish great things.

"Rome is weak at heart. Arise, O Lord, and put thine enemies to flight, that thy kingdom may be established throughout the world!" [Express.

New York Sunday School Union. The schools connected with the New York Sunday School Union, 109 in number, turned out in procession on Tuesday. Most of the schools went down to the Battery. The processions having completed their tours, the children went home, and the friends of the cause met at half past 7 o'clock in the evening, in the Central Presbyterian Church, Broome street.

The audience were presented with a view of the extent and operations of the Society, from the report of the board of managers. From what was read it appears that there are connected with this Union 109 schools, in which are engaged 983 male and 1321 female teachers. Of this number 2004 are professors of religion. During the past year 91 teachers and 90 scholars have united with evangelical churches. There are in the Union 1840 infant pupils and 171 colored scholars. The whole number reported this year is 19,743, but a number of schools had not as yet sent in their reports, and consequently were not included in this number. The whole number attached to the Union must be between 21,000 and 22,000.

Presbyterian Board of Foreign Missions. The Annual Report says:—

Three missionaries of the Board have died during the past year, and ten been sent out. The receipts have been $91,764 28; expenditures, $89,814 93; 9,000 copies of the Missionary Chronicle have been published, and 13,000 of the Foreign Missionary.

Rev. Dr. Murray of Elizabethtown, N. J. delivered a discourse from Isaiah lx. 1.

The preacher's theme was the duties and responsibilities of the Presbyterian church to enforce which he took a comprehensive and cheering survey of the state of the world. Particularly he exhibited the declining condition of the three chief antagonists of the Christian faith. Paganism, Mohammedanism, and Popery.

The fitness of the Presbyterian church for the work of converting the world was dwelt upon,—having an educated ministry, a Scriptural confession of faith, and comprising so large a portion of the wealth and intelligence of the land.

American Seamens Friend Society.—The 18th anniversary was celebrated on Monday evening, the 11th inst.

Under the head of Domestic Operations the Report glances at the principal points along our seaboard; refers to a number of Bethel Churches, and Sailor's Homes, and other institutions for the benefit of seamen and their families, established within the past year; illustrates the importance of placing a Floating Chapel in the bay of Mobile; states the number of sailor boarders in one of the Homes to have been the past year 3826, and in four years 14,837.

With the increase of the American whaling fleet, now employing some 20,000 men, and with the increase of commercial intercouse and influence with nations nominally Christian and heathen, has increased the importance of foreign chaplains.

Hence the important chaplaincies at Honolulu and Lahaina in the Sandwich Islands; at Havre in France; at Stockholm and Gottenburgh in Sweden, have been sustained.

For the port of Canton in China, a chaplain has been obtained.

The receipts of the past year have been $28,930 30 and the expenditures $28,290 62; leaving in the treasury $639 68.

Foreign Evangelical Society, held its anniversary on Tuesday.

Wm. W. Chester, Esq., then read the Treasurer's report. From this it appeared that the entire receipts of the year have been $20,145, of which $1900 was received through Drs. Cox and Cheever, and $500 from the American Bible Society—both of which sums, agreeably to directions, were sent to the aid of the Waldenses. Of the remainder $600 came from Hartford:—$700 from New Haven: $700 from Albany: $950 from Providence: $900 from Baltimore: $1500 from Philadelphia: $1650 from New York and Brooklyn: and $2200 from Boston. The expenditures of the year have been—In Europe, $13,572

In Canada,	1,602
In South America,	475
At home,	3,822
Upon the Paper,	498
Making a total of	$19,969
And leaving a balance of	$185

Rev. Dr. Brird, Cor. Sec. then read the report of the Executive Committee. It began by speaking of the decease of several eminent friends of the Society and then very rapidly reviewed its proceedings during the past year.

American Tract Society. Wednesday Morning, the Treasurer's Report, stated the receipts of the year to be $153,916, of which, $82,784 are the proceeds of sales, and show an increase over the previous year of $8,825. The expenditures have just equalled the expenses; of those $90,603 were paid for paper, printing, &c.; $15,000 remitted to foreign lands, and $31,000 for colportage.

The Annual Report stated that in the Publishing Department 73 new publications have been stereotyped, in seven languages, making the whole number now on the Society's list 1207, of which 198 are volumes.

There have been printed, during the year, 364,100 volumes; 4,922,000 publications; 116,173,000 pages—and circulated, 366,006 volumes; 5,158,898 publications; 123,643,593 pages. Total circulation since the formation of the Society, 2,859,649 volumes, 84,122,133 publications, 1,667,696,401 pages.

The grants of publications have exceeded those of former years by 3,000,000 pages. Colporteurs and agents have distributed nearly 18,000,000 of pages.

During the five years since the first American colporteurs were engaged, more than 194 years of labor have been performed; 400,000 families visited; and 870,800 volumes circulated.

We publish the resolutions of the N. Y. State Association of Unitarians, passed at the meeting last week.

Resolved, That Unitarian Christianity seeks not primarily the diffusion of a creed, but the development and regeneration of man, and that it looks to the preaching of the life and spirit of Jesus as the great means for the redemption of the world.

Resolved, That we recognise our obligation as Unitarians to diffuse the distinguishing tenets of our denomination, because they are true, and because they are deeply needed in the present state of religious opinion and of morals in the community.

Resolved, That we regard with profound gratitude and interest the success of the Meadville Theological School, and pledge to it our sympathy our prayers and our pecuniary support.

Resolved, That this Association should support a newspaper and a missionary whose business it shall be to teach through this State, scattering tracts and preaching in all the considerable towns or supplying the pulpits of our brethren.

Resolved, That we feel the importance of uniting the great body of liberal Christians of every name, in the bonds of a common cause; and that we owe to all Christians who reject human creeds and calvinistic dogmas, an expression of our hearty sympathy and co-operation.

The Dudlean Lecture, as we stated last week, was delivered this year by the Rev. Mr. Young. The subject assigned him, in course, was "to maintain, explain and prove the validity of the ordination of ministers and their administration of the sacraments or ordinances of religion, as the same has been practiced in New England from the first beginning &c., &c."—The preacher opened his discourse with a brief biographical account of Judge Dudley the founder of the lecture and his ancestors. Judge D. was born at Roxbury 1675—graduated at Harvard 1690—studied law in this country and England—was (1702) Attorney General of the province and (1718) Chief Justice. He was by birth and in spirit and principle a *Puritan*. He was an able lawyer and a well read theologian.—Ninety five years ago he instituted this lecture.

After this introduction the speaker proceed to his topic, which was "an apology for Congregationalism." He vindicated the subject as timely. He was pleading the cause of the great *majority* of the churches and pastors of New England. He then drew his apology from the history, nature, character, tendency, influence and effects of Congregationalism. He spoke of the primitive church, its officers, and showed its constitution to have been Congregational. He noticed the system of Episcopacy; and refuted its pretensions, maintaining that these was but *one* order of ministers in the primitive church, designated indiscriminately, by various names. He refuted the idea of the transmission of the power of ordination, as Prelatists. The remainder of the lecture was devoted to the moral argument for Congregationalism. Mr. Y. contended that the people were the church; and could make their overseers or bishops. As a farther reason for clinging to Congregationalism, the circumstances under which it was established here by our fathers were dwelt upon.—The discourse closed with an appropriate address to the under graduates, and congratulations on the new privileges they enjoyed, in the appointment of Mr. Everett as President. The discourse was appropriate to the occasion and suited to the times. We have given hardly a hint of the discussion, which it contained of points of great interest to our churches as opposed to prelacy.

Second Unitarian Society in Lowell. This Society, though yet in its infancy, may be regarded as in a healthful and flourishing condition. The few persons, who have united together in its formation, have been uniformly characterized by a prayerful and deeply religious spirit, and by praise-worthy perseverance and commendable harmony in action. After having heard, for several Sabbaths, the Rev. M. A. H. Niles, formerly of the First (Orthodox) Church in Marblehead, they extended to him an invitation to become their pastor. Mr. N. accepted the invitation; and on the 8th ult., was inducted into office. The services of his Installation were as follows, viz: Introductory Prayer, by Rev. Mr. Bulfinch of Nashua, N. H.; Reading of the Scriptures, by Rev. Mr. Muzzey of Cambridgeport; Sermon, by Rev. Mr. Peabody of Boston, from John xvii. 20, 21; Prayer of Installation, by Rev. Mr. Bartlett of Marblehead; Fellowship of the Churches, by Rev. Mr. Miles of Lowell; Address to the Society, by Rev. Mr. Waterston of Boston; Concluding Prayer, by Rev. Mr. Whitman of Lexington.

Shortly after the Installation, a Church was organized, consisting of sixteen persons, regularly dismissed from the First Church for this purpose, and of some others, and adopted, as its distinctive name, "The Church of the Pilgrims, in Lowell." On the first Sabbath of the present month, this new branch of the One Great Church of Christ, enjoyed its first communion season, using on that occasion a service presented by the First Church. Allow me to add, that this infant Church needs, and I think, deserves, the sympathy and encouragement of her sister Churches.

N.

Lowell, May 19th, 1846.

For the Register.

THE MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

This body will meet, as has been their established usage for now a century and a half, on Wednesday next, being the last Wednesday in May.

On Thursday, the Annual Discourse will be preached in Brattle Street Church at 11 o'clock, A. M., by the Rev. Dr. Lamson of Dedham. We invite the attention of the charitable to this occasion. Few of the many charities dispensed among us have higher claims than this.

But may we also be permitted a word, not so much in regard to the presence as to the deportment *of some of the clergy* on this occasion! Is it too much to hope, considering that it is among their duties to inculcate upon others decorum in the House of God, that they should not grossly violate it themselves; or that the disorder, so sadly witnessed on preceding anniversaries, of withdrawing, *as is the manner of some*, from the Church before the close of the service and even before the contribution is taken, will not be repeated! The least that the clergy can do is to attend reverently to a service of their own appointment, and to show some interest in a charity, which at the present is for the relief of the destitute widows and orphans of their brethren and may hereafter be shared by their own.

Yours,

A FRIEND TO THE CONG. CLERGY.

For the Register.

OBITUARY.

MRS. FRANCES H. CHADBOURNE.

Died in Standish, on Thursday evening April 16th, Mrs. Frances H., wife of Benjamin Chadbourne, Esq., aged 60 years 6 months.

When death takes from among our relatives or friends, some one pre-eminent for virtues the most to be admired, and for traits of character the most lovely, we can hardly rest satisfied with the mere newspaper notice of the event. The simple statement of the fact, that "She lived —she died"—"the abstract of the historians page," seems not to be a fit tribute to their memory.

Such an one was Mrs. Chadbourne—the beloved wife—the affectionate mother and friend. Rarely have we known a case, in which a mother was more evidently a bond of union in a family, in which love centering in her diffused itself more equally throughout the whole family circle. Remarkable loveliness and disinterestedness were so mingled in her, with a strict sense of religious obligation, as to form one of those few characters, at once commanding love and respect, dispelling from a pious life, the clouds of darkness and gloom, which so many professed followers of the Savior have cast around it. Through a long and painful illness (alas! how painful few can realize) not one repining word escaped her lips. With a disease, certain as to its termination, and as certain to bring new pangs as it advanced, she maintained a perfect serenity and cheerfulness, such as a character like hers alone can exhibit—her only sorrow being the thought of the grief her husband and children would soon experience, and the fear that they were unprepared for the sad reality which awaited them. But the reality has come to them. And while we sympathize with them from our heart, for the great loss they have sustained, a greater than which they never can sustain in this world, we would add for their consolation, that their loved one's sufferings are now soothed forever, that while they weep, she is happy—that while they mourn their loss, she rejoices over her gain—even the gain of the crown of glory promised to the pure in heart.

R.

MINISTER'S COLLATION.

The Committee appointed last year to make arrangements for the continuance of this Christian festival, hereby respectfully and affectionately invite every clergyman of the Unitarian denomination with his lady, to pass "Anniversary Week" in this city, and especially as a Committee of the laymen of Boston, would we invite you to be present at the Collation to be served in the large Hall over the Maine Railroad Depot in Haymarket Square on Tuesday the 26th inst., at 2 o'clock, P. M.

The Committee are directed by their brethren, to say, that they desire the privilege of extending the hospitalities of their homes to those clergymen and their ladies who intend to pass the whole or any part of Anniversary week in the city, and by application to the Secretary, Mr. Wm. D. Coolidge, No. 32 Pearl street, the necessary arrangements will be made. A member of the Committee will be in attendance at the store of Messrs. Crosby & Nichols, 118 Washington street, where the clergy will receive their tickets for the Collation.

Ebenezer Dale,	Wm. Thomas,
Calvin W. Clark,	Lewis G. Pray,
Jos. Eustis,	Jas. T. Hayward,
David Paige,	S. H. Barnes,

Wm. D. Coolidge, Secretary,

An equal distribution of the tickets has been made, and they may be obtained on application to either of the gentlemen named above, also of

Benj. F. White,	R. W. Bayley,
J. G. Wetherell,	James Whiting,
Francis Alger, S. Boston,	Charles Arnold,
Geo. F. Williams,	J. L. Emmons.

Donations of Flowers to decorate the tables, from our friends in the neighborhood of the city will be most acceptable, and may be left at the Hall on the morning of the Festival.

CHRISTIAN REGISTER.

☞ *Is it worthy of more extended circulation? Shall an effort be made to effect it?*

The Proprietor of the Christian Register desires to awaken an interest among its friends, and the friends of liberal principles generally in the wider extension of the influence of the paper, by the enlargement of its circulation. The importance and power of the press, as a means of influencing and directing public sentiment, is generally admitted; and yet the highest estimate of its influence, it is believed, is short of the reality. In regard to religious influence and teaching, as well as political, the varying tastes of individuals require instruction in various forms. In our own denomination, how great that variety may wisely *be*,—and among the different forms of publication, *which* is adapted to impart most instruction and exert most influence with a population so widely varying as ours in the amount of their religious knowledge and cultivation,—these are questions worthy of careful thought. The value of didactic teaching in the form of well written tracts, is unquestionable, and our Unitarian Association have done a valuable service to the Christian community by the excellent publications which for many years they have steadily and perseveringly sent forth.

In all efforts to influence the sentiments and characters of individuals by the press, there are three considerations that are vital, viz., *cheapness, frequency and steadiness of publication*, and *promptness of transmission*. If the A. U. A. could publish tracts that should be read with interest, four times as often as it now does, and four times as cheap, and send them to their destination with the promptness and certainty of mail conveyance, is it not manifest that they would accomplish four times as much by their publications as at present! This being admitted, how can we doubt for a moment, the great superiority of the newspaper, for the purposes named, over every other form of publication? The Religious Newspaper is itself a religious tract. We do not mean those papers which, though professedly religious, disgrace themselves and their conductors by catering for depraved appetites. We mean those conducted with a solemn consciousness of responsibility to Heaven for the character of their influence;—pure, serious, elevated and elevating in their tone. Such papers,—and all claiming to be considered religious ought to be such,—*are religious tracts*, in a popular, attractive and most available form. By their comparative cheapness, from the greater amount of matter they furnish,—their uniform frequency of publication, and certainty of prompt weekly transmission, they certainly possess advantages, and, rightly conducted, may exert an influence greatly superior to all other forms of publication.

In regard to the Christian Register, most of our readers know its history.* A considerable portion of our subscribers know from personal observation for a series of years the efforts the Proprietor has made, against many obstacles and discouragements from inadequate pecuniary means, as well as from apathy in the religious community, to furnish to the public a respectable, useful and acceptable religious paper. The progress has indeed been slow, yet we think it cannot be denied, that the volumes,—now covering nearly a quarter of a century—have been, for the most part adapted to the wants of their own times as they passed on. Enlarged at five different times it is now of twice its first size, and furnishes more than twice the amount of matter which it did at its commencement, without increase of price. In editorial ability, as well as in the style of publication, it will be admitted, we think, that its progress has been onward.

In regard to the present character and claims of the paper the proprietor has the satisfaction to believe, from the repeated voluntary testimony of competent judges in various parts of the country, that it is highly satisfactory to its supporters, and not only deserves extended patronage, but furnishes to the hands of all disposed to use it, an important and ready means of salutary influence on the public mind and morals.

With these impressions of the regard in which it is held, and of its capacity of greatly extended usefulness, by an increased circulation, the proprietor desires to urge anew and earnestly on the minds of his clerical friends and of the readers of the paper generally, and particularly of our active and earnestly religious young friends of both sexes, its claims on their kind consideration and efforts for its wider extension. We have spoken of the comparative value of Tracts and Newspapers. Let not the Tracts be undervalued. But if in addition to the monthly tracts, and in many families where they are not received, there could be introduced, in the form of a religious newspaper, three or four times the account of valuable religious reading, four times a month instead of one, would not the efforts it would cost be well repaid in the harvest of valuable religious knowledge and of moral progress and improvement which would be almost certain to follow? Is not the experiment worthy of being made in all our parishes! Can the active young members of our religious community, of either sex, do more in any possible manner to strengthen the hands and give animation and increased efficiency to the faithful labors of their pastors, than by co-operating with them in thus extending among their people the amount of valuable religious reading. We make this appeal to all our subscribers, for the purpose of preparing them to listen to our respectful request to circulate among their friends the subscription papers which may be forwarded to them in this or some early future number of the Register.

PROPRIETOR OF THE CHRISTIAN REGISTER.

---

* Younger readers, and recent subscribers are referred, on this point, to an editorial article in the Register of March 28th.

MEETINGS NEXT WEEK.

SUNDAY.

The American and Foreign Sabbath Union will hold a Public Meeting, at the Tremont Temple, on Sabbath evening, the 24th inst., at 7½ o'clock. A discourse will be delivered by the Rev Albert Barnes, D. D. of Philadelphia, on the Importance of the Christian Sabbath to Young Men. my23

MONDAY.

The Annual Meeting of the *Bible Society of Massachusetts* will be attended in the Central Church, Winter st., on Monday, the 25th inst, at 4 o'clock, P. M., when the Annual Report will be read, and Addresses made.

The meeting of the Trustees, for business, will be held in the Upper Vestry of the Church, at 3 o'clock, P. M. G. W. BLAGDEN, Rec. Sec.

my23

Massachusetts Charitable Congregational Society. The Annual Meeting of this Corporation will be holden in Boston, on Monday next, May 25th, at the house of Rev Dr Frothingham, 34 Summer street, at eleven o'clock.

FRANCIS PARKMAN, Sec'y.

The Annual Meeting of *The Society for Promoting Theological Education*, will be held at the house of the Secretary, No 48 Summer street, on Monday next, May 25th, at ten o'clock in the forenoon.

ALEXANDER YOUNG, Sec'y.

Boston, May 21, 1846.

The Annual Meeting of *The Society for Promoting Christian Knowledge, Piety, and Charity*, will be held at the house of the Secretary, No 48 Summer street, on Monday next, May 2th, at half past ten o'clock in the morning. ALEXANDER YOUNG, Sec'y.

Boston, May 21, 1846.

American Peace Society, on Monday, May 25th, at 7½ P. M., at the Central Church, Winter street. Services—Report, Resolutions and Addresses.

TUESDAY.

American Unitarian Association.—The Annual Meeting of the American Unitarian Association will take place on Tuesday, the 26th inst.

The meeting in the morning will be in the Vestry of Rev Mr Waterston, in Bedford street, at 9 o'clock.

The meeting for the choice of Officers will be in the Berry street Vestry, at half past six o'clock, P. M.

The public meeting will be held in Rev Dr Gannett's Church at half past 7 o'clock, P. M.

CHARLES BRIGGS, Gen. Sec. A. U. A.

Conference and Prayer Meetings.—The following arrangements have been made for Conference Meetings next week:

On Tuesday morning, at the chapel of the Church of the Savior, (Rev Mr Waterston's,) entrance from Bedford street.

On Wednesday and Thursday mornings, at the vestry of Bulfinch street Church, (Rev Mr Gray's.)

The services, each morning, will commence precisely at half past 7 o'clock.

Tea will be furnished to the brethren as usual, at the Parsonage House adjoining Dr Gannett's Church, on the evenings of Tuesday, Wednesday and Thursday, at 6 o'clock.

WEDNESDAY.

Ministerial Conference.—The (Berry street) Ministerial Conference will meet on Wednesday, May 27th, at 8¼ o'clock, A. M., in the Chapel of the Church of the Savior—entrance from Bedford street.

F. D. HUNTINGTON, Scribe.

The Convention of the Congregational Ministers of Massachusetts will meet at the Court House, in Boston, May 27th, at 5 o'clock, P. M.

The Annual Sermon will be preached on Thursday, the 28th, at Brattle street Church, at 11 A. M., by Rev Alvan Lamson, D.D. of Dedham. A collection will be taken up for the widows and orphans of deceased Congregational Ministers. N. ADAMS,

my23 Scribe of Convention.

Massachusetts Colonization Society.—Business meeting at the Society's Office, No 26 Joy's Building, at 12 M.

Public meeting at the Central Church, in Winter st., at 3 P. M. Report and Addresses.

Sunday School Society.—The Annual Public Meeting of the Sunday School Society will take place on Wednesday evening, May 27th.

Services will commence at 7 o'clock.

There will be a Report, Addresses and Singing by a selected choir of children.

Clergymen, Parents, Sunday School Teachers, and all interested, are invited to attend.

STEPHEN C. PHILLIPS, Pres.

R. C. Waterston, Cor. Sec.

THURSDAY.

Notice. The Annual Meeting of the Society for Propagating the Gospel among the Indians and others in North America, will be held in Boston on Thursday, May 28th, in the Hall of the Mass. Life Insurance Office, No 50 State street, at 3½ o'clock, P. M.

FRANCIS PARKMAN, Sec'y.

Mass. Evangelical Missionary Society.—This Society will hold its Annual Meeting in the Berry street Vestry, on Thursday next, at 10½ A. M.

The Trustees will meet in the same place at 10.

C. ROBBINS, Sec'y.

MARRIAGES

In this city, 13th inst, at Chauncey Place Church, by Rev Dr Frothingham, Joseph L. Henshaw to Jane P., youngest daughter of the late Joseph P. Bradlee, Esq.

In Brighton, on Thursday evening, by Rev Mr Whitney, Mr Daniel Osborn to Miss Sarah Hill, daughter of the late Charles Dana, all of B.

In Salem, 12th inst, by Rev Dr Flint, Wm H. Jackson, of Boston, to Miss Eliza H. Norris of S.

In Lexington, 10th inst, by Rev Mr Dorr, William P. Locke of East Boston, to Eleanor J., daughter of Loring Pierce, Esq. of L.

In New Bedford, 30th ult, Charles T. Congdon to Charlotte, daughter of Col John Bayles.

In Portland, 13th inst, by Rev Dr Nichols, Andrew W. Swett, of Boston, to Margarett E., daughter of Elias Shaw of P.

DEATHS.

In this city, 19th inst, Charles Wade, Esq. 53.

In Lexington, 7th inst, Ebenezer Harrington, 86.—His brother was one of the minute men who was killed at Lexington on the 19th of April, 1775.

In Worcester, 11th inst, Sarah Chandler, wife of H. G. O. Blake, 29.

In Walpole, N. H., 8th inst, Dr John Williams, formerly of Cambridge, Mass, 97 yrs 10 mos.

In Needham, 30th ult, Abagail, wife of Jeremiah Kingsbury, 73 yrs 9 mos.

In Holliston, 5th ult, of consumption, Mrs Betsey W. wife of Eli Phipps, 56.

In Hopkinton, 13th inst, Ellen Maria, only daughter of James and H. Partridge, 20 mos.

In Washington, NH, Feb 20, Capt William Proctor, the day he was 100 years old.

In Morristown, N.J., 13th inst, Augusta, widow of Charles J. Wetmore of M., and daughter of the late Judge Wetmore of this city.

SABBATH SCHOOL BOOKS. 1000 volumes of Juveniles, published within the last three years and most of them have been examined and found suitable for Sunday School Libraries.

—AMONG THEM ARE THE FOLLOWING—

Stories for Sunday Afternoons, Kate and Lizzie, Willie Rogers, Lost Wheelbarrow, Flowers for Children, The Young Student, The Robbins, Tales of the Saxons, Frank, Harry and Lucy, Edgeworth's Moral Tales, Stories for Children, I will be a Gentleman, do. do. Lady, Morton Family, Providence Illustrated, William Penn, Lives of the Apostles, Mountain Cottage, New Stories for Boys and Girls, Brother and Sister, Day in the Woodlands, Rural Tales, Allegories and Sacred Lessons, Cleveland's Stories for Children, Allan Lucas, Clever Stories, Energy, Facts for Boys, Family Pride, Beauties of American History, American Merchants, Lessons without Books, The Olney, &c.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School street.

☞ J. M. & Co. have received in addition to the above a large stock of Juveniles for Sabbath and Day School Libraries, which will be sold on the most reasonable terms.

Any works not found of suitable character may be returned or exchanged for others, or the money refunded.

Catalogues of some of the best selected Libraries belonging to Sabbath Schools, connected with the Unitarian denomination can be seen at our store. 3tis my23

UNITARIAN REGISTER. Price Reduced—Compiled by Rev A. A. Livermore.

The object of this little work is to give Unitarians a better knowledge of their own denomination.

To give others some knowledge of the nature, extent and present condition of Unitarian Christianity in this country.

To preserve some important statistical information for future use which would otherwise be lost.

A few copies, being balance of the edition, for sale at a reduced price, by CROSBY & NICHOLS, 118 Washington street. is3t my23

UNITARIAN DEPOSITORY,

—For the Publication and Sale of—

ALL UNITARIAN WORKS,

—BY—

JAMES MUNROE & COMPANY,

Granite Building,

No 134 Washington, opposite School street:::Boston.

my23 tf

WILLIAM BELL,

56 Court street, head of Brattle street, and 62 Tremont street, near the Whig Reading Room, BOSTON.

MANUFACTURER OF

Solid Leather, Boot Top, Fancy and Common TRUNKS, VALISES, CARPET BAGS, &c.

—ALSO,—

LADIES' BONNET AND DRESS TRUNKS.

Trunks Repaired at Short Notice.

my23 tf

WARE'S WORKS. This day published, The Writings of Rev H. Ware, Jr., edited by Rev Chandler Robbins, vols 1 and 2, 12mo. The other vols. will shortly appear.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School street. 3tis my23

BOOKS PUBLISHED BY S. G. SIMPKINS, 21 Tremont Row:

Selections from the Writings of Fenelon, by Mrs Follen.
Fenelon's Thoughts on Spiritual Subjects, with a Likeness of the author.
Brooks's Daily Monitor, or Reflections for each day in the year.
American Harp, a Collection of Church Music, by Charles Zeuner.
The Savior's Life, written for children.
Trimmer's Natural History, with 200 engravings.
Willie Rogers, or Temper Improved.
Tamed and Untamed, with other Stories for Children, by the author of Willie Rogers.
Lost Wheelbarrow, and other Stories.
Fresh Flowers for My Children.
Poetry for Home and School, 2d edition, parts 1 and 2 in 1 vol.
Follen's German Grammar.
Follen's German Reader.
Folsom's Livy.
Chapel Hymn Book.
The Worcester Catechism.
Private Devotions. 3t my23

SUNDAY SCHOOL MANUALS, published by S. G. SIMPKINS, 21 Tremont Row:

Channing's Catechism.
Worcester Association Catechism.
Bible Biography.
The Savior's Life, written for Children, according to Carpenter's Harmony of the Gospels. 3tis my23

FOR DISTRIBUTION. The subscribers have just published "Letters addressed to Relatives and Friends, chiefly in reply to arguments in support of the doctrine of the Trinity, by Mrs Mary S. B. Dana, 1 vol 12mo, 2d edition. This work will be sold in quantities to those persons who wish to distribute them, neatly bound in cloth, or with papers at low prices.

JAMES MUNROE & CO., 134 Washington, opposite School st. 3tis my23

LIFE OF WARE.—New Edition. This day published, The Life of Rev Henry Ware, Jr. by his brother, John Ware, M.D., 2 vols 12mo, with two Portraits.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. 3tis my23

JUVENILE BOOKS, suitable for Sunday School Libraries, for sale at low prices, at SIMPKINS'S, 21 Tremont Row. my23

SABBATH SCHOOL MANUALS. *JAMES MUNROE & CO.* furnish the following Manuals for the use of Unitarian Sabbath Schools, by the dozen or single copy. Also, copies furnished for examination.

Scripture Truths, in Questions and Answers.
Catechism of Natural Theology, by Rev Dr Nichols.
Hints for Sabbath School Teachers, by Rev T. B. Fox.
Ministry of Christ, new edition, by Rev T. B. Fox.
Allen's Questions, parts 1, 2, 3 and 4.
Bible Biography.
Walker's Service Book.
Child's Duties and Devotions, by Rev J. Farr.
Sunday School Guide, by Rev A. B. Muzzey.
Livermore's Commentary on the Gospels.
Worcester Association Catechism.
Channing's Catechism.
Sketch of the Reformation, by Rev T. B. Fox.
Livermore's Commentary on Acts.
Peabody's First Book for Sunday Schools.
Fox's Questions to Ministry of Christ.
Prayers for Children and Young Persons, &c. &c.

Together with a very large assortment of approved Juveniles for Sabbath School Libraries, for sale at low prices at 134 Washington, opposite School street.

my16 tf

ANNIVERSARY WEEK.

TO CLERGYMEN AND OTHERS ATTENDING THE ANNIVERSARIES.

DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, would ask the attention to one of the most valuable inventions that has ever been made either in the dental art or any other wherein personal comfort is much concerned.—It being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Times.]

Teeth.—There can be no mistake about the invention of Dr. Morton, No. 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

Dental Science.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical deutestry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Evening Gazette]

Important to the toothless.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

Dentistry.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in conrriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place

POETRY.

For the Register.

SABBATH MORNING HYMN.

WRITTEN IN THE COUNTRY.

Slowly, sublimely, o'er the eastern hills
The sun is pouring gold and purple streams
Of welcome light. Rising from lakes and rills
The envious mist obscures the ruddy gleams,
Till, scattered with the glory it would screen,
It floats away and not a cloud is seen.

Through the still watches of the solemn night,
The rain fell gently and in copious showers;
And in each trembling drop, the morning light
Is bathed anew, while Nature's rustic bowers
Are hung with pendant jewels, frail as fair,
Swayed with the softest breathings of the air.

The birds began their matin hymn of praise
With the red herald in the eastern sky;
And now they mingle their harmonious lays,
While the green woods and fields that round us lie,
Are portions of the consecrated fane,
Where song and beauty thus united reign.

Add thy sublimer worship, oh! my soul,
Unto the great High Priest who sits supreme
Upon His throne of light. To His control
Submit thy powers, and join the angel theme
Of honor, power, majesty and love,
To Him whose name is every name above!

I may not listen to the organ's peal
Heard through the arches of an antique fane,
Or with earth's thronging children pause to kneel
Before the emblems of a Savior slain,
But with rejoicing Nature let me raise
The tribute of a grateful hymn of praise.

H. J. W.

SCORN NOT THE LEAST.

By Robert Southwell, a Jesuit, born 1560, *executed at Tyburn in* 1595, *probably for his religious opinions.*

Where words are weak, and foes encountering strong,
Where mightier do assault than do defend,
The feebler part puts up enforced wrong,
And silent sees that speech could not amend.
Yet higher powers must think though they repine,
When sun is set the little stars will shine.

The merlin cannot ever soar so high,
Nor greedy greyhound still pursue the chase;
The tender lark will find a time to fly,
And fearful hare to run a quiet race:
He that high growth on cedars did bestow,
Gave also lowly mushrooms leave to grow.

In Haman's pomp poor Mardocheus wept,
Yet God did turn his fate upon his foe;
The Lazar pined while Dives' feast was kept,
Yet he to heaven, to hell did Dives go.
We trample grass, and prize the flowers of May,
Yet grass is green when flowers do fade away.

MISCELLANEOUS.

ANGEL CHILDREN.

"He gazed at the flowers with tearful eyes;
He kissed their drooping leaves;
It was for the Lord of Paradise,
He bound them in his sheaves.

"My Lord hath need of these flowerets gay,"
The Reaper said, and smiled;
"Dear tokens of the earth are they
Where He was once a child."

Come, my little friends, visit with me this quiet school-room in the pleasant town of N. It is no mere story-place, for there are the boys and girls still flocking through the gate, and playing around the door. There is the weeping-willow waving over the lattice, the Clematis twining with the Honeysuckle and white Rose around the door, and the Woodbine still trying to peep into the windows. There are the garden-beds too, though now I suppose buried deep in snow, where busy little hands used in the summer time to plant and water, and pull up again, and busy little feet were too wont to tread down and destroy the fruits of many days of toil.

Come, you need not write, cypher nor spell. I will show you even better things than these—sweet, innocent faces, happy eyes, and pleasant voices, passed away from earth truly, but living so lovingly in the memories of all who knew them, that they are still seen and heard in the places they used to love on earth. Those were the flowers which Death, the Reaper, smiled upon and gathered; such the lessons which you shall learn in the quiet school-room, if you will come and study with me there.

And first I will shew you the Anemone, for such was our precious little pet, Clara L. Too young to be a scholar in earnest, she used to come for an hour or two to play study. All the little ones smiled, when her father's knock was heard at the door and little Clara was led in, to sit—for want of any other seat—upon the arm of the teacher's chair. How sweetly would her clear blue eyes look back the love which shone out upon her from all around! How wonder-wide they opened, at the reciting classes, and how laughingly they glistened, when once, her little sly hand took up the teacher's bell, and to the suppressed merriment of the school gave it a timid ring! With her soft, curling hair parted upon her pure forehead, and the delicate pink frock falling from her fair white shoulders, making more fairy-like her slight and graceful figure, was she not indeed that gentle blossom of the spring—the Wind-Flower! And just so frail too, for ere the summer had scarcely dawned, she was cut down and withered.

Her mother had promised her a little party upon her fourth birth-day, to which she was looking forward with much delight; but she spent that day with the angels in Heaven. The last time I saw her at play, she was full of joy at the idea of being useful, and brought to me a small bright basin of peas which she had been learning to shell. Sweet little spirit! She was pale and drooping then beneath the Reaper's gaze, while the whole light of her being seemed to beam from her beautiful eyes.

I once heard a little girl exclaim, while looking at the first faint evening stars, "That is Heaven up there, where my Heavenly Father lives, and I can see," she added with a childish look of inspiration—"I can see the light of Heaven shining through!" Even so, could I see a whole kingdom of little holy, happy angels, shining through the blue eyes of the fading child—a light which through her short sickness and easy death, grew brighter unto the end. She seemed to be unaware of what appeared to her friends the most distressing symptom, and said frequently, "I am not sick—Let me go to sleep."

The night before she died, she was overflowing with gentleness and love; she threw her arms around the neck of her aunt who was watching her, and whispered with earnestness, though much difficulty, "I love you very much." Already was she learning the language of Heaven; that sweet kiss and pure embrace, were they not to those she loved, her first out-breathings from the heavenly world? She had loved and told her love before as children do, but this heart-touching expression in the midst of her suffering was new in holy beauty to us all—new in holy happiness to herself. The love of the angels was unfolding within her.

It was on a quiet Sunday afternoon in summer that she died—then she clasped her mother's hand, looked her last, sweet look of love. For some time she had appeared unconscious of all around, when a little boquet of flowers was brought her from the garden. Instantly she revived, and grasping them in her feeble hand, seemed to find in their freshness and fragrance, a new life and joy; but only for a while; the fierce disease could not be stayed, and her sorrowing friends could only pray for the rest and sleep of death. But when that rest did come, it was indeed a most beautiful and holy sleep. Every moment the eyes grew more and more radiantly bright, as if the softest glory of heaven were reflected in their fixed and upraised glance. Then the gentle soul was breathed away, and the sweet lifeless body lay upon its bed in peace—and such a soul-subduing, over-whelming peace! The perfect repose of the white and dimpled limbs, the fair hands folded upon her bosom, and the heavenly smile upon her parted lips, oh, beautiful and lovely as she had been in life, no word or look of hers had ever been spoken so eloquently as this angelic repose in death!

Fresh white flowers were laid upon her pillow, and placed within her folded hands, and on the day of her burial, a scroll with Mrs. Sigourney's touching verses, and a fragrant bouquet, lay upon her coffin. Do you know those lines? commencing thus;

"Go to thy rest, dear child;
Go to thy dreamless bed,
Gentle and undefiled,
With blessings on thy head!" &c.

It was a lovely afternoon, that of her funeral. Through sunshine, bird music, and opening flowers, she was borne to her peaceful grave. Those who saw it close over her, and went back to miss her sunny presence every where, to long, with aching hearts, for her ringing laugh, her clasping arms, to have *one* more look into her loving eyes; even they went back to feel, that God with his happy angels, had visited and blest them.

And those were happy afternoons for the school children, when taken by their teacher to little Clara's grave. They could scarcely dream of sorrow in a death like hers. Perhaps her angel spirit hovered over them, while they decked the little mound with flowers. Her new celestial joy it might have been, which shone out in their bright faces, mingled with their happy thoughts, and gave, we hope, to some of those young spirits their first understanding of the treasures to be laid up in Heaven. N. Y.

[Mrs. Follen's Child's Friend.

[From the South Western Christian Advocate.]

THE PIOUS SLAVE.

Tom was the slave of a wealthy Southern lady. During the widowhood of his mistress he was her confidential servant, and often accompanied her on long journies, both by land and water. When he was about twenty-two years of age his mistress began to spend her summers in Kentucky and Tennessee and while listening to a colored preacher, (who was himself a slave,) became deeply convicted. Shortly after this, while on board a steamboat going to Mississippi, he was powerfully converted. He felt it to be his duty to labor for the salvation of immortal souls, and notwithstanding the unfavorable circumstances by which he was surrounded, the mighty work was immediately commenced. With more than his former fidelity as a servant, he endeavored to promote the temporal prosperity of the family with which he was connected. And with all the zeal and fervor of an Apostle, he began to exhort and beseech sinners to flee the wrath to come. Such was the consistency of his conduct and the blamelessness of his life, that although his shouting was condemned and efforts were made to induce him to suppress his feelings of joy; the power with which he spoke could not be resisted. His mistress was among the earliest to be influenced by his example and his exhortations. About a year after his own conversion, he had the satisfaction of seeing her become an humble disciple of the meek and lowly Jesus. She had been religiously educated, and the prayers of her pious servant very soon awakened all the good desires and resolutions of childhood. *Before leaving* Kentucky the next fall, they entered into a solemn covenant with the church, in which its members pledged themselves to pray fervently for the souls on the plantation. On arriving at home the whole family was assembled. The hymns were lined and the Scriptures read by Mrs ——, and Tom conducted the other services, proving himself to be an "efficient" laborer in the Lord's vineyard, and in that "true succession" which God delights to honor. In the course of a few weeks a church numbering forty-seven members was regularly organized. * * * * * How many others were saved through the instrumentality of that obscure child of God, will not be known until the judgment day. "O!" said an intelligent lady, whose eyes filled with tears as she spoke, "I have known many good Christians, but I never knew another so constantly under the influence of the spirit as Tom was. He literally rejoiced evermore and "prayed without ceasing." After serving the Lord for about four years, he was called from his labors to his reward. Surrounded by his spiritual children whom he had previously taught to live as Christians, he appeared equally ready to show them how to die. And while breathing his last, he told his weeping friends that "he had a firm hold on the promises, and was going right home to heaven."

He died as he had lived, and with an unshaken trust in God, and obscure as he was, he being dead yet speaketh. Several have told me that they never spoke of him without a melting of heart and a drawing of their affections towards the heaven whither he has gone.

ITINERANT.

ECONOMY IN THE OLD WORLD, AND EXTRAVAGANCE IN THE NEW.

I observed that a considerable number of passengers carried a comfortable picnic box or basket with them, and spread their own tables. With some, doubtless this provision proceeded from a fastidious taste that feared some poisonous dirt would be found in the common fare of a steamboat. But with many, I presume, it arose from a habit which presents a marked difference between the people of England and the people of America—I mean the habit of economy. In America we are ashamed of economy. It is this feeling which would forbid among us such a practice as that referred to, and not only this but a great many other and better practices. In England economy stands out prominently; it presides over the arrangements of a family; it is openly professed and fears no reproach. A man is not ashamed to say of a certain indulgence, that he cannot afford it. A gentleman says to you, "I drive a pony chaise this year; I have put down my horse and gig because I cannot pay the tax." A man whose income, and expenses, and style of living far exceed almost any thing to be found among us, says of something quite beyond him, which his wealthier neighbor does, "we are not rich enough for that." One of the most distinguished men in England said to me, when speaking of wines at his table, "The wine I should prefer is claret, but I cannot afford it, and so I drink my own gooseberry." I have heard that many families carry the principle so far, that they determine exactly how many dinners they can give in a year and to how many guests—nay more, and how many dishes they can put upon the table when they do entertain. This frankness on the subject of economy is among us a thing unheard of. Not that we are more wealthy, but as I conceive, less wise. The competition of domestic life among us is too keen to admit of any such internal weakness. We practice economy by stealth. Nor is that the worst of it; for one consequence of this habit of feeling is that we practice too little. When a stranger looks upon the strife of business in our villages and cities he sees a very covetous people; but a nearer observation would show him that much of this eager, and absorbing, and almost slavish occupation, is necessary to sustain the heavy drains of domestic expenditure. This extravagance at home chains many a man to the counter and counting-room. And this extravagance is of his own choosing; because he knows no other way of distinguishing himself but by the style of living. Would he but conceive that he might better elevate himself in society, by having a well read library, by improving his mind and conversation, by enlivating some graceful but comparatively cheap accomplishment, he might live a wiser man, and die richer. Who would hesitate to choose between such a family and one whose house is filled with gorgeous furniture; where the wife and daughter are dressed in the gayest of the fashion, and the husband and father banishes himself the livelong day, and half the night from that pleasant mansion, to toil and drudge in the dirty warehouse? He sleeps in a very grand house; he lives in a counting-room! [Dewey's Travels.

PREMATURE BURIAL.

Ninety-four attested cases in which the living have only by accident escaped from the indescribable horrors of a living grave! In the eye of common sense, each case *not so* escaped, is a murder, for the plea of non-intention cannot be allowed to a law that risks it against such proofs as this. Of these ninety-four persons, *thirty five* recovered spontaneously from their lethargy at the moment the funeral services were commencing; *thirteen* were aroused under the stimulus of busy love and the expressions of grief around them; *seven* by the fall of the coffin which enclosed them; *nine* by the pricking of the flesh in sewing up the shroud; *five* by the sense of suffocation in their coffins; *nineteen* by accidental delays in the interment—of how great moment to the victims though proceeding from trivial causes!—and *six* by voluntary procrastination suggested by doubts of the death. These, then, are they who have escaped. Now think of the whole, numerous family of trances and epilepsies, and remember that the population of France are habitually hurried into their narrow homes from twenty-four to forty-eight hours after death, before the grim Conqueror in most cases has had time "to hang his ensign there"—"ere yet decay's effacing fingers had swept the lines where beauty lingers"—and then calculate if you can, the numbers whom no intervening angel came to save from this inconceivable horror! On that head the statutes of course are silent, but suggestive! Of all, but these *ninety four*, the grave keeps the secret; but remember, of all who since 1833, were about to be buried alive, these are the favored of accident; then take to your tables of chances, and tremble before the resulting, relative figures they present! And, for all this amount of horror, the cure is easy! In England, no man is laid in his grave until signs of that decomposition appear, which, however shocking to the natural feelings, relieves the heart from the most terrible apprehension that can arise respecting the dead.

If the deceased must be hurried away so soon, it should be by fire as amongst the ancients, or at least the cruel mercies of the surgeon should intervene ere the coffin-lid be closed.

A lady attending a funeral not 50 miles from Boston, asked the sexton after the ceremony was over, whether in opening the old graves, he ever met with any, where the position of the body appeared to have been changed after death. "Ah, madam," said he, "I should be sorry for the sake of the living to tell how many I have found!" K.

[Boston Transcript.

[From the New York Evangelist.]

THE MOMENT OF DYING.

Once in the history of every individual that moment will arrive. The thought of it is solemn and affecting. It is the moment when the soul and the body part company. Then the imprisoned spirit is loosened from the chords which now bind it to this world. It begins to feel the expansive power of immortality. Oftentimes the spirit at that hour kindles up with unwonted brilliancy, as if eager to begin the flight to other worlds. The dying seem sometimes themselves to feel that they are scarcely of this world. Holeroft, a short time before his death, hearing his children on the stairs, said to his wife, "Are those *your* children, Louisa!" as if he were already in another existence—as if the human mind itself were perusing the celestial volume of the recording angel.

"In that awful moment," says an able writer, "when the spirit is

'Soon from his cell of clay
To burst a seraph in the blaze of day,'

the mind is prone to yield to those feelings which it might perhaps, in the turmoil of the busy world and at another period, deem superstitious. There is something in the approach of death of so holy and solemn a nature, something so unlike life in the feeling of the dying, that in this transition, although we cannot compass the mystery, some vision of another world may steal over the retiring spirit, imparting to it a proof of its immortality. I do not fear to yield, for once, my approval of this devout passage of Sir Thomas Brown: "It is observed that men, sometimes, upon the hour of their departure, do speak and reason above themselves: for then the soul begins to be freed from the ligaments of the body, and to discourse in a strain above mortality." It is on the verge of eternity, and the laws and principles of vitality may be already repealed by the Being who conferred them. The arguments, then, regarding the phenomena of life may fail when life has all but ceased.

I was once told by a near relative of mine, that having in her childhood fallen into a river, and being on the very verge of death but for the critical assistance which reached her, she saw in a *moment* her whole life in its minutest incidents arrayed before her simultaneously, as in a mirror, and she had a faculty developed as suddenly for comprehending the whole and every part."

TRUE POLITENESS.

He who has a heart glowing with kindness and good will towards his fellow men, and who is guided in the exercise of these feelings by good common sense, is truly a polite man. Politeness does not consist in wearing a white silk glove, and gracefully lifting your hat as you meet an acquaintance; it does not consist in artificial smiles and flattering speech; but in silence and honest desires to promote the happiness of those around you; in the readiness to sacrifice your own ease and comfort to add to the enjoyment of others. The poor negro women who found Mungo Park perishing under the palm-trees of Africa, and who led him to their hut, and supplied him with food, and lulled him to sleep with their simple songs, were generally polite. They addressed him in language of kindness and sympathy; they led him tenderly to their home, and did all in their power to revive his drooping spirits.

A poor drover was driving his beeves to market on a winter day. The cattle met a lady in the path, and apparently unconscious of their impoliteness, compelled the lady to turn one side into the snow.

"Madam," said the drover, apologizing for the rudeness of his herd, "if the cattle knew as much as I do, you should not walk in the snow." That drover was, in the best sense of the term, a gentleman, while many a young man in Washington street, or Broadway, with glove and cane, and graceful step, is a brute.

The man who lays aside all selfishness, in regard to the happiness of others, who is ever ready to confer favors, who speaks in language of kindness and conciliation, and who studies to manifest those little attentions which gratify the heart, is a polite man, although he may wear a homespun coat, and make a very ungraceful bow. And many a fashionable, who dresses genteelly, and enters the most crowded apartments, with an assurance of ease, is a perfect compound of rudeness and incivility. True politeness is a virtue of the understanding, and of the heart.

A Living Death! Intoxication is a living death! How dead to all around him is he whose soul is buried beneath the black waters of intemperance! What does he know of the good gifts of eternal God!—He goes forth in the morning but takes no delight; the soft summer breeze which comes sweetly scented, and laden with health over the green fields and through the sweet briar and wild rose to salute as with an angel's wing the temperate and good, and which finds a glad and happy response, to him of the Bottle is but a mockery! and why! why is it so? Because he is dead, his mind is impure; and purity and healthfulness in his thoughts find no sympathy. The varied flowers as they open their tiny lips to bless God, and receive the gentle dew of morning, convey to his mind no lesson—afford his heart no pleasure. He is indeed dead, dead in health, in morals, everything. Cheerfulness is to him a stranger, he knows it not. Excitement, maddening, delirious excitement is the element in which he moves; and unless he is constantly under the influence and surrounded by the atmosphere of such excitement he doubly feels his degradation! Is he not then dead? And is it not our duty to plead with him, to petition him, to beg of him to come once more to life! [Washingtonian.

FOR MOTHERS AND CHILDREN.

We would commend to all mothers the following advice which we take from the N. Y. Evangelist:

1. Exercise your authority as seldom as possible, and instead of it, employ kind persuasions and deliberate reasoning; but when you exercise it, make it irresistible.

2. Be careful how you threaten, but never lie. Threaten seldom, but never fail to execute. The parent who is open mouthed to threaten, and threatens harshly, but is irresolute to punish, and when the child is not subdued by the first threat, repeats it a dozen times with a voice of increasing violence, and with many shakes and twitches of the little culprit, will certainly possess no authority.

3. Avoid tones and gestures expressive of agitation for trivial matters indicative of no depravity, and indicating only the heedlessness or forgetfulness of children, or perhaps nothing more than is common to young animals, a love to use their limbs. In all such cases the tones should be kind and persuasive, rather than authoritive; and the severity, and even the gravity of authority, should be reserved exclusively for cases of disobedience or depravity or for the prevention of serious evil. A perpetual fretting at children for little things will inevitably harden their hearts and totally destroy parental authority and influence. There never was a fretting parent, who often threatened and seldom performed, that had a particle of efficient government.

4. Establish the unchangeable habit of not commanding a child but once. Cost what it may break the child to obedience to the first command. And when this is once done, if you are careful never to let disobedience escape punishment of some kind or other, and punishment that shall be effectual and triumphant, you will not find it difficult to maintain your absolute authority.

THE FORSAKEN LAMB.

"Many years ago, when taking my morning walk, along the base of Shehallion, one of our loftiest Highland mountains, I met a shepherd, a regular attender on my Sabbath meetings. He had his plaid closely wrapped about him, and had evidently something in it, that he was carrying with unusual care. After the usual friendly salutation, I said, "What is this, Malcolm, that you have got in your plaid?" He answered, "It is a poor forsaken lamb. When I was going my rounds this morning, I found it lying on the cold ground; its mother had left it, and it would soon have died. I took it up, wrapped it in my warm plaid, and am now carrying it home, to my bothy." "And what," I asked, "do you intend to do with it?" "I will feed it," said the kind shepherd, "and it will soon be one of my flock." He did so; the poor forsaken lamb revived, grew, and became one of the liveliest and strongest sheep of the flock, while it must have pined and died, if my kind friend had not had compassion upon it. At that time I had an interesting Sabbath School among the cold mountains. There were among my scholars many lambs that had strayed from the fold of Jesus; many a time had I mourned over them, and feared that they would die in their sins. This little incident encouraged me. I remembered that Jesus had left the ninety and nine sheep in the wilderness, and gone after the one that was lost. I could see Jesus walking over the cold mountains of this world; he finds the poor dying lamb. Filled with love, he says unto it, "Live." He takes it into his arms—he carries it in his bosom—he brings it to his own fold—he feeds it with the pure milk of the word—with the finest of the wheat.

"I see in this world," said Bishop Newton, "two heaps—one of human happiness and one of misery: now, if I can take but the smallest bit from the second heap, and add to the first, I carry a point. If, as I go home, a child has dropped a half penny, and if by giving it another I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do *great* things, but I will not neglect such little ones as this.

When a founder has cast his bell, he does not presently fix it in the steeple, but tries it with his hammer, and beats it on every side to see if there be any flaw in it.

Christ doth not, presently after he has converted a man, convey him to heaven: but suffers him first to be beaten upon by many temptations and then exalts him to his crown. [Arrowsmith.

ABDOMINAL SUPPORTERS. New England Truss Manufactory, Boston, Mass. *JAS. FREDERICK FOSTER* continues to manufacture all the various approved Trusses, at his Old Stand, No 305 (opposite No 261) Washington street, entrance in Temple Avenue.

Also—Abdominal Supporters, for Prolapsus Uteri—Trusses for Prolapsus Ani—Suspensory Bags, Knee Caps, Back Boards, Steel Shoes for deformed feet—Trusses repaired at one hour's notice, and made to answer oftentimes as well as new.—The subscriber having worn a Truss himself 25 years, and fitted so many for the last 10 years, feels confident in being able to suit all cases that may come to him.

Dr Fletcher's Truss, and Marsh's Truss, Dr Hall's Truss, and Thompson's Ratchet Truss, and the Shakers' Rocking Trusses, may be had at this establishment.—Whispering Tubes and Ear Trumpets, that will enable a person to converse low with one that is hard of hearing.

All Ladies in want of Abdominal Supporters or Trusses, waited upon by his wife, Mrs Caroline D. Foster, who has had ten years experience in the business.

JAMES FREDERICK FOSTER.

my16 6m

PRAYER BOOKS. 1. A Family Prayer Book, and Private Manual, to which are added Forms for Religious Societies and Schools, 12th edition, 1 vol 12 mo, in cloth or morocco.

2. Forms of Morning and Evening Prayer; composed for the use of Families, by Jonathan Farr, 2d ed, 16mo, cloth.

3. Domestic Worship, by W. H. Furness, 2d edition, 12mo, cloth.

4. The Christian in his Closet, or Prayers for Individuals, adapted to the various ages, conditions and circumstances of Life, by Charles Brooks, 1 vol 12mo.

5. Social Services for Families and Sunday Schools, with a collection of Hymns for Social and Privates use, by F. W. P. Greenwood.

Published and for sale by JAMES MUNROE & CO. 134 Washington, opposite School st. my16

BURNAP'S EXPOSITORY LECTURES. Lately published, Expository Lectures on the Principal Passages of the Scriptures which relate to the doctrine of the Trinity, by George W. Burnap, Pastor of the First Independent Church in Baltimore; 1 vol 12mo.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. my2

THE CHRISTIAN LIFE. Endeavors after the Christian Life, a volume of Discourses by James Martineau, 1 vol 12mo.

Published and for sale by JAMES MUNROE & CO. 134 Washington, opposite School street. my2

LIVERMORE'S LECTURES. In Press.—Lectures to Young Men, on their Moral Dangers, by Rev Abiel Abbot Livermore, 1 vol 18mo; will be published in May, by JAMES MUNROE & CO., 134 Washington, opposite School st. my2

MARTYRIA—English Edition—Price 75 cts. A few copies of the English edition of 'Martyria, a Legend, wherein are contained Homilies, Conversations and Incidents of the reign of Edward VI. Written by William Mountford, Clerk. One vol 16mo.

For sale by JAMES MUNROE & CO., Importers of English Books, 134 Washington, opposite School street. 3t my16

SERMONS TO CHILDREN. Published by JAS. MUNROE & CO., Sermons to Children, by F. W. P. Greenwood, D.D., late Minister of King's Chapel, Boston, 1 vol, 16mo.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. ap25

DR. PUTNAM'S SERMON delivered at the Installation of Rev. Mr. Fosdick as Pastor of the Hollis Street Church, together with the Charge by Rev. Dr. Frothingham, Right Hand of Fellowship by Chandler Robbins, Address to the people by Rev. Dr. Gannett, 80p. 8vo.

This day published by CROSBY & NICHOLS, 118 Washington street. 3wis mh28

DANIELL & CO.,

NO. 201 WASHINGTON STREET,

HAVE received by the late arrivals, a large and carefully selected stock of *FRENCH, ENGLISH, IRISH* and *SCOTCH GOODS*, consisting of a great variety of Spring and Summer Long and Square

SHAWLS.

Black and Blue Black and Fancy Colored Dress

SILKS.

Mouslin D'Laines, French Jaconet and Ginghams, French Prints, and every other style of new and desirable

DRESS GOODS.

Our usual large stock of LINEN GOODS, made in the best manner, consisting of Shirtings, Sheetings, Damasks, Napkins, with every thing else usually wanted of

HOUSEKEEPING GOODS.

We have a larger and better stock of Goods than we have ever had, and shall sell them as usual at a small profit, and at ONE PRICE.

DANIELL & CO.,

my2 eopis&eopos2m 201 Washington st.

MANUALS FOR SUNDAY SCHOOLS.—*CROSBY & NICHOLS* have just published the following valuable Manuals for Sunday Schools, viz:

Questions adapted to the Text of the New Testament, designed for children in Sunday Schools, with hints for explanation and remarks by the Teachers; by Dr C. S. Cartee. No 1, Matthew.

Do do. No 2, Luke and John.

The First Book for Sunday Schools, 5th edition.

They have nearly ready—A Manual on the Book of Acts, by Rev F. B. Fox.

Do do on the Parables of our Saviour, by Rev F. D. Huntington.

C. & N. publish Mr Phillips's Service Book for Sunday Schools, of which they have just issued a new stereotype edition. The Sunday School Singing Book, by E. L. White, 3d edition. The Ministry of Christ, by Rev T. B. Fox, 3d edition. A Scripture Catechism of the Christian Religion, stated in the words of the Bible, by Rev Eph. Peabody.

☞Copies of the above furnished for examination by the Publishers. 118 Washington street.

my2 is6tostf

LAYS OF THE GOSPEL, adapted to Sunday Schools. Published and for sale by *JAS. MUNROE & CO.*, Lays of the Gospel, by Rev S. G. Bulfinch; with Suggestions by the author for the use of the work in Sunday Schools and Bible Classes,—with specimens of Questions for examination, and accompanying Prayers.

The following are among the notices which have appeared of this work:—

"This is one of the sweetest volumes of sacred poetry that has appeared from the American press—such a volume as a devout mind will read with delight and profit. The pieces, more than a hundred in number, illustrate in harmonious verse, as many passages from the Gospels, and their perusal will add a new charm to the study of the Savior's life and character." [Transcript.

"We know no better service which a poet can render to a community and to the world, than to link the beautiful narratives and the sacred scenes, and the holy lessons of Scripture to the melody of verse. A mind filled with such poetical illustrations is furnished with the best food for many lonely, and for all serious hours. Mr. Bulfinch, in his beautiful volume, has given to us a hundred lyrical compositions, illustrative of the narratives in the Gospels. A few of the pieces have been published before, in a somewhat different form. The volume almost amounts to a poetical commentary on a Harmony of the Four Gospels, and embraces every incident and parable and discourse of the Savior's ministry.—There is sufficient variety in the metrical construction of the pieces, to relieve the mind, and to help the memory. This precious volume cannot fail to win favor, and to receive a wide circulation. There must be many who can appreciate it, and the privilege of learning the pieces it contains ought to be made a reward and a pleasure in our Sunday Schools." [Christian Register.

☞Ministers and Superintendents, desirous of examining this book, will be furnished with copies on application to the publishers, No 134 Washington, opposite School street. my9

Furniture and Upholstery!

MODERN AND ANTIQUE STYLE OF FURNITURE made of Rosewood, Black Walnut and Mahogany, of superior design and workmanship—and all descriptions of Furniture, made to order at reasonable prices.

—ALSO—

Transparent and other Window Shades and Fixtures, Window Cornices, Curtain Bands and Pins, Tassels, Cords, Gimps, &c. &c.

☞Upholstery Work executed in all its various branches, by

CROOME & HIXON,

UPHOLSTERERS,

No. 37 Tremont Row.....Boston.

ap25 2m

BOARDING & DAY SCHOOL FOR YOUNG LADIES IN PLYMOUTH. The subscriber, being about to commence the fourth term of his School, would like to receive four or five young ladies into his family, as boarders. The healthful and agreeable location of his house—directly overlooking the bay—the peculiar social advantages of the town, and the facility of access to it by railroad, recommend his School to the attention of parents, who are in quest of a place of education for their daughters.

Those who may wish to inquire respecting his qualifications as a teacher, are referred to the following individuals:—Rev. G. W. Briggs, Jacob H. Loud, Esq., Thomas Russell, Esq., Plymouth; Rev. C. Robbins, Rev. E. Peabody, Mr. George W. Bond, Boston; Rev. G. Putnam, Roxbury; Mrs. H. Ware, Jr., Milton; and Mr. David Dana, Lowell.

Particular information may be obtained by addressing the subscriber. H. F. EDES.

Plymouth, Feb 25, 1846 tf mh7

SPRING STYLE HATS. I am now getting in a very large assortment of every style and quality of Hats and Caps. French Hats of my own importation. Ladies' Riding Hats and Caps in great variety—all of which I will sell as low as the same quality can be purchased in Boston. Wholesale Rooms, 2d and 3d stories, 173 Washington street.

ap4 3m. WM. M. SHUTE

BOOK, CARD AND JOB PRINTING!

NO. 4 WATER STREET.

THE undersigned having associated themselves together, under the firm of FELCH & MELVIN, would respectfully solicit from the business public a share of their patronage. Having

MACHINE PRESSES

of the latest and most approved construction, and a large assortment of

NEW AND BEAUTIFUL TYPE,

they are prepared to execute

BOOK, CARD OR JOB PRINTING,

with neatness and despatch, at fair prices.

HIRAM E. FELCH,

my9 3m ALONZO A. MELVIN.

BEAUTIES OF CHANNING. Will shortly be published, "Beauties of Channing," with a brief Memoir of his Life, by William Mountford. In one volume. By JAMES MUNROE & CO., 134 Washington, opposite School street. tf my16

CHRISTIAN LAYMAN. This work, containing much information on the doctrines generally embraced by Unitarians, and the arguments used in their defence, may be obtained at the Christian Register Office. A handsome 12mo, bound in cloth; 50 cts. a11

CHANNING'S WORKS, for $3,00. The Works of W. E. Channing, D.D., complete in 6 vols; price $3, bound in cloth.

Fresh supply just received by CROSBY & NICHOLS, 118 Washington street. is4tostf my9

FLINT'S GEOGRAPHY. The History and Geography of the Mississippi Valley; to which is appended a Condensed Physical Geography of the Atlantic United States, and the whole American Continent; second edition; by Timothy Flint, author of "Recollections of the last Ten Years in the Mississippi Valley."

For sale at the office of the Christian Register, 1½ Water street. ap11

LIBERAL PREACHER. Complete sets of the Liberal Preacher, are for sale at the Christian Register Office. $5 a set, unbound. ap11

CHANNING'S WORKS. The Works of the late Dr W. E. Channing, handsomely bound in cloth, 6 vols; may be obtained at the Christian Register Office, at the low price of four dollars a set. ap11

LETTERS TO PROFESSOR STUART. On hand, at the Christian Register Office, two copies (only) of Rev Bernard Whitman's 'Letters to Professor Stuart on Religious Liberty,' published in 1831: price 37 cents. ap11

GROVE'S GREEK AND ENGLISH DICTIONARY. A few copies of this Dictionary for sale at the Christian Register Office. ap11

DAVID ELLINGTON BY H. WARE, Jr. David Ellington and other selections from the Writings of Henry Ware, Jr. 18 mo.

This day published by CROSBY & NICHOLS, 118 Washington street. 3wisostf mh28

TEETH

INSERTED ON A NEW PRINCIPLE,

AND ON

UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, is induced from strong consideration (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Second Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev. Dr. Francis, of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association' for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have introduced the 'Christian Hymns' into their Churches:—

Broadway Society, South Boston, Mass.
Rev. Mr. Stearns's do, Hingham, Mass.
Rev. Mr. Coe's do, East Medway, Mass.
Rev. C. Palfrey's do, Barnstable, Mass.
——— ———Chapel, Taunton, Mass.
——— ———, Hopkinton, Mass.
Rev. Mr. Leonard's Society, Dublin, N. H.
Rev. Mr. Livermore's do, Keene, N. H.
Rev. Mr. Whitewell's do, Wilton, N. H.
Rev. Mr. Cutler's do, Peterboro', N. H.
——— ———, Pomfret, Vt.
——— ———, Troy, N. Y.
Rev. C. Bradford's, Bridgewater, Mass.
Rev. H. Lambert's, East Cambridge, Mass.
Rev. Mr. Tilden's, Concord, N. H.
Rev Samuel Barrett's, Boston.

Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, publishers,

o4 118 Washington st.

FRESH SUPPLY OF CARPETINGS: The Newest and Best Styles. JOHN GULLIVER, at Chambers over 313 Washington street, is receiving from the most approved manufacturers a large supply of Carpetings, which he will sell at the lowest prices, Wholesale and Retail.

His Stock embraces a complete assortment of all articles in his line. Those who would furnish their houses in the most modern style, will find every thing to suit their taste, whether their views are limited by economy, or look to the richest and most durable goods.

☞Country dealers cannot fail to find goods and prices to suit their trade. They will find a large variety of new and improved patterns.

PAINTED FLOOR CLOTHS, of every style, from one to eight yards in width. Many heavy and well seasoned pieces, of the most brilliant and well matched colors and tasteful figures, may be recommended as not to be surpassed in this city or elsewhere.—Prices from 40 cents $1 per yard.

BRUSSELS CARPETS, a great variety, from grave to gay, and of the best styles imported. These are sold at great bargains.

THREE-PLY CARPETS, a beautiful article, of the richest and most fashionable tints, at prices not higher than have heretofore been given for common goods.

DOUBLE SUPERS, a vast variety of patterns, and well adapted to accommodate all tastes. Customers, have only to examine this stock with a little patience, and the color and figure to suit them will be sure to be displayed. Fresh patterns are constantly added from the from the factories which have acquired the highest reputation for their goods and patterns.

STRAW MATTING.—The stock of this species or Carpeting, so desirable for the summer dress of floors, is particularly ample, and of the best materials. Summer will soon be here.

PRINTED BOCKINGS.—This neat and economical style of Carpeting has been brought to great perfection, and for a mere song a room may now be carpeted with taste and despatch, with this material. Pieces